

THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JULY, 1912

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The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

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THE BOOK OF REVELATION, THE CHARTER OF
THE NEW CHURCH.

It is related in the Book of Ezra, that when the people, returned from captivity in Babylon, had begun in earnest to rebuild Jerusalem and the temple, enemies opposed the work and sent complaints to the Persian court, and the work was stopped, and for a long time was at a standstill. The prophets Haggai and Zechariah aroused the people, and at the same time appeal was made to Darius, who then was king, to search the records of the court for the decree of Cyrus, which had released the Jews from captivity, and given them permission to restore the temple, with assurance of royal protection and assistance. They appealed to their original charter which conferred on them the right to build. Search was accordingly made among the records of the court, and not in Babylon but in Ecbatana, the decree of Cyrus was found, and it was reaffirmed by King Darius. The opposition was set aside and the rebuilding of Jerusalem and the temple went on with vigor. It may often be useful in work for the Church, to appeal to our original charter, and by such appeal to renew our strength and courage. The comparison is especially suggestive when we learn that Cyrus represents the Lord in His Divine Human, who is omnipotent to save. (Prophets and Psalms, Isa. xiv, 1; Apocalypse Explained, n. 298^u; Arcana Cœlestia,

n. 8989.) It is in this spirit and with this purpose that we now appeal to the Book of Revelation, the charter of the New Church.

"It is certain," wrote Swedenborg a hundred and fifty years ago, "that a new church, which is the New Jerusalem, will exist." Why? On what did he base this certainty? Not upon the evidence of such a church in his own day, for there were but a handful of men who cared for the new doctrines from the Holy Word which are to form the foundations of that church; not upon the eager reception of the books, for they lay unopened in the libraries to which they had been given. The confidence in the New Church was not based on any outward evidence, but on the fact that this church is foretold in God's Word. "It is certain that a new church which is the New Jerusalem, will exist," he wrote, "because it is foretold in the Apocalypse." (Apocalypse Revealed, n. 547; see also letter to Dr. Beyer, Documents, vol. II. p. 383.) Swedenborg thus sets us an example of appeal to the charter of the church.

It is worthy of notice in turning to the Book of Revelation for help, that the book presents its own message as something important for men to know and heed. At the opening of the book we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." In the early chapters the exhortation is several times repeated, "He that hath an ear, let him hear what the Spirit saith unto the churches"; and again at the close of the book the sacredness and the vital importance of every word is emphatically affirmed: "These sayings are faithful and true. . . Blessed is he that keepeth the sayings of the prophecy of this book. . . If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

The Revelation regards its own message as important. And with these texts from the book itself put this from the "Apocalypse Revealed," "'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,' signifies, the Apocalypse now opened and explained as to its spiritual sense, where Divine truths are revealed in abundance from the Lord, for those who will be in His New Church, which is the New Jerusalem." (Apocalypse Revealed, n. 932.) To continue the quotation:—

In the Apocalypse are now laid open the evils and falsities of the Church, which must be shunned and held in aversion, and the goods and truths of the Church which must be done, especially concerning the Lord, and concerning eternal life from Him, which are meant in particular by the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Is the Christian world, or is the New Church, making such vital and practical use of the Book of Revelation as these passages suggest? Certain chapters and brief passages we enjoy, but we certainly are not finding the book, as a whole, such an abundant stream of practical, cleansing and refreshing truth as to make it our river of water of life. How are we to find in the book the practical help from the Lord, which it holds in store for the New Church?

The question may seem not to be clearly answered, when we turn to the two works of the New Church devoted to the unfolding of the deeper meaning of the book, the "Apocalypse Explained" and the "Apocalypse Revealed"; for in the former of these works the interpretations seem somewhat abstract, and in the latter work, while the interpretations are more concrete, the persons and events to which they are applied are for the most part of the other world; the Revelation is interpreted as the story (told prophetically in visions shown to John) of the Last Judgment, which was accomplished in the spiritual world in the year 1757, many events of which Swedenborg himself wit-

nessed, and saw in them the fulfilment of this book of Scripture. We read all this with interest in the "Apocalypse Revealed," and there is a satisfaction in seeing the strange visions of the Revelation intelligibly explained, but of what immediate and vital importance is this to us? Are we any nearer finding this book of Scripture a river of water of life?

The practical value of the Revelation appears when, as we read the interpretation of the book, we remember that the spiritual and the natural worlds are near together; the influence of the spiritual world, although unseen, is powerful in this world for good or harm; the state of life in that world affects our state. Essentially the same upheavals and changes of thought and affection which have taken place in the spiritual world are taking place more slowly, but no less surely, in the minds of men on earth. It is recognized on every hand that these are times of unrest and change, especially in matters of religious faith and life. Old and time-honored creeds have lost their hold upon the people; the church cannot control men as it once did by authority. There is a breaking down of old states of thought and feeling, and what is coming? Religious faith is in confusion; whither is it tending? What is to be the outcome? No wonder that many persons are alarmed and know not where to turn, how to direct their own effort, or where to look for hope. It is impossible from a merely natural standpoint and with unaided human wisdom to read the signs of the times. Without higher guidance our action must be paralyzed with uncertainty and doubt. Here is the practical value of the Book of Revelation and its bearing upon the daily conduct of life. In this book of Divine prophecy the Lord Himself tells us the meaning of the changes in religious faith and life that are going on about us. He tells us what inner forces are working these changes, and whither they tend. He shows us that we need not fear when we see religions passing away. They have been judged in the spiritual world and they have lost their power on earth. We need not fear the new freedom of thought

and action, or that it will lead to denial of the Christian faith. It is opening the way for a new and stronger faith, for a faith in the Lord Jesus Christ as the one only God, and for the establishment of a city of holy Christian life more beautiful, more consistent, more enduring than the world has ever known.

The man who is weather-wise looks up to the mountain tops. He observes the clouds or sends his kite into the upper strata of the air and he finds how the great upper currents of the atmosphere are moving, and this tells him what wind and weather will soon prevail in the lower atmosphere which lies next the earth. So the prophecy of the Revelation teaches one to read the signs of the times; it makes him spiritually weather-wise; it tells him how the currents of the Divine Providence are moving and shows the real inwardness of the states and changes of human life in the midst of which he lives. It shows him what his part must be to cooperate with the Lord and heaven.

Turn to the Book of Revelation itself, and see in outline the message of the Book to us today, men and women of the New Church, who are trying to live the life of the New Church and do the work of the New Church in the world.

The Revelation is the sequel of the Gospels. The Gospels tell of the Lord's relation with His church while He walked on earth, seen by natural eyes; they close with the account of His crucifixion and ascension. The Revelation takes up the story where the Gospels lay it down,—the story of Him that liveth, and was dead, and is alive forevermore, and has the keys of hell and of death; it tells of the Lord's continued relation with His church in His glorified presence. The Gospels give the promise, "Lo, I am with you always, even unto the end of the world." "I will not leave you comfortless; I will come to you." "It is expedient for you," the Lord said, "that I go away," for His presence, risen and glorified, would be even more full of blessing and of power than His outward presence had been. The Gospels give the promise; it is left to the Revelation

to expand the promise and to tell fully of these things. The Book of Revelation, spiritually understood, describes the Christian life now possible from the presence of the risen Lord, which is but faintly outlined in the Gospel promise. The Revelation is the Gospel of the glorified Lord, and of the church which knows and loves Him in His Divine Humanity.

The Book of Revelation opens with the appearing of the Lord to John; a glorious form, with hair like wool and snow, with feet like burning brass, and His countenance as the sun shining in his strength. And yet with all this glory, John recognized the Lord whom he had followed in His ministry in Galilee and Judæa, on whose breast he had leaned at supper. With all this glory, there was something in the face, the look, the smile, which told John that it was the Son of Man, the Lord Jesus whom he had known and loved. And the Lord Jesus who is revealed in the first chapter of the Revelation is the central figure of the book throughout. Everywhere its theme is the Divine Human Lord and His relation with His Church in heaven and on earth. The Lord Jesus sends His message to the churches, with His appeal and promise. In the scenes that follow, He is the Lion of the tribe of Juda who alone could open the seals of the closed book. He is the angel ascending from the East, restraining the winds of heaven, that no violence might be done. He is the one upon the throne, before whom stood the multitude with palms in their hands, to whom they sang songs of thanksgiving. He is the mighty angel with a little book of new Christian doctrine in His hand, who stood upon the sea and land, and cried with a great voice as when a lion roareth. He is the Lamb standing on Mount Zion with the redeemed. He is the angel with great power, lightening the earth with His glory, who cried mightily with a strong voice announcing the fall of Babylon. He is the one on the white horse, called King of kings and Lord of lords, who in righteousness doth judge and make war. He is the mighty angel

standing in the sun who announced the supper of the great God. He is the angel with the key of the bottomless pit and the great chain, who bound the dragon and cast him out. In the Holy City there is no other temple save the Lord God Almighty and the Lamb, and no light but the sunshine of His presence. The Lord Jesus Christ is named in the opening sentence and in the closing sentence of the Revelation. The book is the Gospel of the Lord Jesus Christ, risen and glorified; present forever in His Divine Humanity, with infinite power to save and bless.

Look again and more closely at the opening scene, the appearing of the Lord to John, for it is the keynote of the whole book. All that is said of the Lord in this chapter is descriptive of His Divine Humanity. The strength of His Divine love, the purity of His Divine wisdom, and the zeal of His Divine providence, are described by the golden girdle about His breast, His head like wool and snow, His eyes like flames of fire, and His countenance as the sun shining in his strength. But joined with these tokens of Divinity are those which represent the bringing down of the Divine truth and love to the plane of human life. This is the meaning of the garment down to the foot, of the feet themselves, like fine brass as if they burned in a furnace, and of the voice like many waters. The picture is of Divine Humanity, of Divinity brought down to touch the lives of angels and men. This too was the meaning of the names by which the Lord announced Himself in this first chapter of the Revelation, and again in the closing chapters: the Alpha and Omega, the beginning and the end, the first and the last, the Almighty. And the effect of this Divine Human presence in the lives of angels and of men is also told in the opening scene, for He held in His right hand seven stars, and walked in the midst of the seven golden candlesticks,—the societies of angels and the Church among men, the lights of heaven and the lights of earth kept burning from the Lord.

We have said that this scene is the key note of the Book

of Revelation. The whole book may be regarded as the development of this picture presented in the opening chapter: the Lord Jesus Christ risen and glorified standing in the midst of His people; angels in heaven and men on earth living in the light of His presence. Read the second and third chapters in connection with the first. They are the message of the Lord to the churches, the appeal of the risen Lord to all who will, to know Him as He stands among us, mighty to save and bless, and to live in the sunshine of His presence. How tenderly, with what sympathy, how earnestly, the Lord offers the fruits of His life on earth, of His redeeming work, making the repentance required of each seem little in comparison with the blessing.

And now from this picture of life with the Lord and this Divinely earnest appeal in the opening chapters of the book, turn to the picture of the Holy City in the two closing chapters; there is pictured the full development of that life with the risen and glorified Lord, which is foreshadowed in the opening chapter. At first the Son of Man was seen walking in the midst of seven golden candlesticks; now, "The tabernacle of God is with men," the tabernacle of His Divine Human presence. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." All that is told of the Holy City is the description of the life of living acknowledgment of the risen and glorified Lord. The walls with foundations of precious stones, are the truths of Christian faith which are received and held with certainty of conviction by the mind in which the truth of the Divine Humanity is laid as a tried corner stone. The gates of the Holy City, all of pearl, are the experience of the Lord's power to save which they have who keep the commandments in acknowledgment of the Lord as the Divine Human Lord, and in daily dependence upon Him. The measure of the city is told, the measure of perfect man-

hood and angelhood made possible through union with the Lord in His Divine Human life. Through the golden street of the city the waters of life are flowing from the throne of God and of the Lamb. The waters are the abundant truth of life which flows from the Lord's Word for those who truly acknowledge Him. For the acknowledgment of the Divine Humanity is the key which opens the fountains of living truth in the Old Testament history and Psalm and prophecy, in the Gospels, and especially in this sealed Book of the Revelation. In the midst of the street of it and on either side of the river, the tree of life was growing with fruit and healing leaves. Not only do they who live in the acknowledgment of the Lord in His Divine Humanity enjoy truth in abundance from the Lord, but their lives are fruitful from Him, and their thoughts are sane and wholesome even upon natural affairs. One touch in this closing scene of the Revelation especially takes us back to the scene at the beginning, and reminds us that the two scenes are one. "The glory of God did lighten it, and the Lamb is the light thereof." The picture of the seven stars and seven candlesticks, and in the midst of them one like unto the Son of Man, has grown to this vision of the Holy City with walls and foundations of precious stones, with gates of pearl and street of gold, with the river of life and the tree of life upon its banks, and the sunshine of the Lord's presence through all and over all. "The Lamb is the light thereof." And at the end the Lord renews the tender appeal to the Church, expressed in the message to the churches in the earlier chapters. "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. . . Surely I come quickly." And the Church responds, "Even so come, Lord Jesus." For the Church has learned her lesson and done the work of repentance. "The marriage of the Lamb is come, and his wife hath made herself ready."

And what of the chapters of the Revelation between the appearance of the glorified Lord to John in the first pages,

with the appeal to the churches, and the picture at the end of the book of blessed life with the Lord, in which the Church is seen as the Holy City and the bride? The chapters between are the description of the false and evil things which come between us and the Lord, and prevent the blessed life with Him. They describe in all their horribleness the falsity and evil which were judged and removed in the spiritual world that a heaven might be formed of those who would acknowledge the Divine Human Lord and live in the sunshine of His presence. And at the same time they describe (for the two worlds make one) the false and evil things existing in the minds and hearts of men, which must be removed that the tabernacle of God may be with men, and that the Holy City may come down from God out of heaven, and be established on the earth. So the statement of the "Apocalypse Revealed" is found true, that,

In the Apocalypse are now laid open the evils and falsities of the Church, which must be shunned and held in aversion, and the goods and truths of the Church which must be done.

We also quote again and more fully another passage quoted in part before:

It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse, chapters xxi, xxii; and it is also certain, that the falses of the former church are first to be removed, because they are what the Apocalypse treats of as far as chapter xx.

Read the chapters iv to xx in this light, not only as the account of judgment in the other world, but as definite practical instruction in regard to the evil and false things which must be shunned and overcome on earth, in preparation for the coming of the Holy City. And with the description of the evil and false things see the assurance of the Lord's power to overcome.

Two enemies of the Church are especially described, false doctrine with its accompanying evil, represented by the dragon, and the evil of self-love represented by Babylon. The judgment of the false faith is described by the opening

of seven seals, the blowing of seven trumpets, and the pouring out of seven plagues. This, with the account of preparation for the judgment, occupies chapters iv to xvi, and the final casting out of the dragon is described in chapter xx. The judgment of the evil one is told in chapters xvii and xviii, with the rejoicing for that deliverance in chapter xix. So all the chapters are accounted for between the appearance of the Lord at the beginning of the Book of Revelation, and the Holy City at the end. And while it all is descriptive of judgment in the spiritual world, there are in the interpretation frequent and strong reminders that the judgment described is also the preparation needed among men, that the Holy City may descend and the New Church be established upon earth. Our own part in the work is clearly shown.

One lovely feature of the Book of Revelation. As it proceeds from the opening picture of the Lord in His Divine Humanity, to the closing picture of life with Him, for those who acknowledge Him, and dwell in the sunshine of His presence, there are occasional foregleams of the happy consummation. Such is the seventh chapter which tells of the hundred and forty and four thousand sealed out of the tribes of Israel, and of the great multitude which no man could number, before the throne, who "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes":—almost the very words which are used again in the final picture, when the great voice is heard out of heaven saying, "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, their God. And God shall wipe away all tears from their eyes." Again in the fourteenth chapter is another foregleam of the blessed state which is surely coming; which is indeed beginning to appear. "And I looked, and lo, a Lamb stood on Mount Zion, and with him

an hundred and forty and four thousand, having his Father's name written in their foreheads . . . And they sung as it were a new song before the throne." These foregleams are the beginning of the new heaven forming of those who live in acknowledgment of the risen and glorified Lord. As applied to us on earth, they mean the beginning of the Church, which in its perfect development is the Holy City and the bride. They are the beginning of this Church in the world and in each heart where the Lord Jesus Christ in His Divine Humanity is known and loved; they are the beginning of that blessed state which will brighten unto the perfect day.

And ever and again throughout the Book of Revelation, as one step after another is taken, and one point after another is gained, in the revealing of the Lord, in the judgment and removal of evil, in the gathering to Him of those who will share the blessed life of the Holy City,—ever and again, as each point is gained, there is heard a Psalm of rejoicing and thanksgiving from the heavens. There were such rejoicings as the work of the Last Judgment was accomplished; and there are such rejoicings in the heavens now, as more slowly the same evils are judged and cast out on earth, and some gain, even a very little gain, is made by the Church on earth or by any humblest man, in realizing in his life the power of the living presence of the Lord—a beautiful and grand example of the truth declared by the Lord, that there is joy in heaven over one sinner that repenteth.

These rejoicings begin early in the Book of Revelation, in the fourth chapter where heaven is opened and the throne is seen, a token that the Lord by His power will judge and reign. Then the four beasts, by which are meant the highest heaven of loving angels, are heard saying, "Holy, holy, holy, Lord, God Almighty, which was, and is, and is to come"; and the four and twenty elders, by whom are meant the heaven of angels strong in truth, reply, "Thou art worthy O Lord, to receive glory and honor, and power; for thou hast

created all things, and for thy pleasure they are and were created." As we use these words ourselves in our church service, it should bring us near to heaven, for we sing the song of angels, the song that angels sing for the first revealing of Divine power which gives promise of the establishing of the New Church in the world and in every willing heart.

Again in the next chapter, chapter five, the song of heaven breaks forth, as the Lord, the Lion of the tribe of Juda, proves His power to open the sealed book—to disclose and judge the character of all men. Then all heaven sang, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing"; and all creation answered, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Next is heard in the seventh chapter the song of the great multitude of the redeemed: "Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen."

Now we enter upon the scenes of conflict, and in the eleventh chapter the two essentials of the New Church, the acknowledgment of the Lord and obedience to His commandments are seen for a time like two witnesses lying dead. But by the power of the Lord they were revived, and the heavens sang: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." And the voices of the elders were heard saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

Then in the twelfth chapter comes the battle between Michael and his angels and the dragon, that is, between the men of the New Church—mark the words, "the men of the New Church"—who hold the truth that the Lord must be acknowledged and His commandments obeyed; and the falsity of faith alone. The dragon was overcome. "And I heard a loud voice saying in heaven, Now is come salvation, and

strength, and the kingdom of our God, and the power of his Christ." Presently the other great enemy of the church of the Lord is over-thrown, self-love, the city Babylon; and the voices of heaven break out again: "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments." The beasts and elders, the higher heavens, answered, "Amen; Alleluia"; and the great multitude as the voice of many waters responded, "Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." And then, two chapters later, the vision of the bride adorned for her husband; the New Church, the Church that knows the Lord risen and glorified, and lives in the sunshine of His presence; the New Church, as to her inner life a bride; and as to her outer defences a Holy City.

Was a more magnificent charter ever issued by any court, than this which comes from the court and King of heaven? Was there ever an instrument written and delivered, conferring such rights and embodying such promises? Was it ever more clearly and grandly shown, that heaven and earth are one in fighting the battles of the Lord and in enjoying His blessings? that the angel of the Lord encampeth round about us to deliver us; that they bear us up in their hands? Were men ever made to hear so plainly the sound of marching in the tops of the trees, which gives promise of victory in the fight? Were the eyes of men ever opened to see so clearly the horses and chariots of fire round about them in the mountain, and to know that "they that be with us are more than they that be with them"?

If we need strengthening, if we need light, we do not well to look into the world about us and depend for courage on evidence that comes to our dull natural sense; look up, look above the dust and smoke of earth to the mountains of eternal strength, to the upper air and sunshine; our appeal is to the charter which we hold from heaven, wherein is written the Lord's own purpose for a New Church of those

who acknowledge Him in His Divine Humanity and live in the strength and light of His presence. Already the Divine purpose is accomplished in heaven, and the same forces are moving towards accomplishment on earth; all this is told in the Book of Revelation, and what our part must be—the battles that we must fight and the work that we must do, in ourselves and in the world,—to cooperate with the Lord and heaven, and make possible the fulfilment of His purposes for men.

Could men have a grander charter? Shall we keep it rolled upon the shelf, while we cast about for encouragement and guidance, or shall we open our charter to the light, live in the inspiration of its promises, and give ourselves with all our heart and all our powers to learning and doing our part in this great compact between God and His church?

WILLIAM L. WORCESTER.

OUR ATTITUDE TOWARD SWEDENBORG'S WRITINGS.

It is useful for members of the Church, from time to time, to take counsel together with regard to fundamental questions affecting their common faith and life. Even though no differences of opinion may have arisen among them, there is often a benefit in strengthening the foundations of their belief, and renewing their agreements with each other. Indeed, such renewals are, in the very nature of things, a necessity. Each generation needs to learn its own lessons, and to prove them by its own experiences. Truth believed by the fathers does not descend by inheritance to the children. Traits of character may so descend. Natural tendencies, good or evil, may be thus transmitted. But truth comes in another way. It must be communicated from without in the form of knowledge, and be received into the memory, where, like any other conscious possession, it becomes subject to the man's own will and judgment. No one, for example, is born a Christian. One may be born of Christian parents, and trained under Christian influences. But whether or not he is entitled to bear the Christian name, will depend upon himself. He must go through the same process of instruction, of inward conviction, and of voluntary acceptance of the truth as others did before him.

Likewise, it is useful, now and then, for collective bodies of men, like the Church, to hark back to first principles. These, however well understood at the outset, are not sure to be held perpetually in fresh and clear remembrance. It does not follow that, because they were once distinctly seen and recognized, they will always continue so to be.

Moreover, outward conditions are incessantly changing. It is often necessary to make new applications of familiar truth by adjusting it to present circumstances. Like mariners, we must repeatedly take our bearings; especially when sailing over unknown seas. In short, we can never tell when the old chart and sextant may not be needed for immediate service. This, at least, is unquestionably true, that teachings which lie at the foundation of religious thought and life cannot safely be lost sight of, or relegated to any subordinate place in the mind.

The attitude which we, as New-Churchmen, hold toward Swedenborg's writings, is surely one of these fundamental questions. It is important that we should think and feel alike about it, for it forms a vital bond of union. The theological writings of Swedenborg are the acknowledged charter of our existence as a religious body. We have been drawn together, as societies, associations, and General Convention, by our common acceptance of the doctrines which those writings teach. To this statement all will agree. The only possible points of difference must therefore relate to the nature and extent of the assent which we render to the teachings. Are the latter Divine truth in the sense in which the Scriptures are Divine truth? Or, on the other hand, do they stand on a distinct footing of their own? Are they worthy of our total and unqualified belief? Or are they only true in part, and liable to error, so that they must always be subjected to the scrutiny of reason? These questions suggest extremes of opinion which are far apart, and states of mind which seem irreconcilable. They also indicate some difficulties involved in the subject, and the need of coming, as far as possible, on common ground. In trying to answer them we may find that the difficulties are not really so great as they appear. It will certainly be made plain to us that the common ground, if we succeed in finding it, lies midway between the two extremes. The source to which we shall chiefly look for information will be Swedenborg's own statements.

And first let us remind ourselves that he repeatedly speaks of the truth made known through his agency as a Divine revelation, distinct and new, and different from all revelations which have preceded it. For example: In his preface to the "Apocalypse Revealed" he says:

Every one can see that the Apocalypse can by no means be explained but by the Lord alone; for each word therein contains arcana, which would in no wise be known without a particular enlightenment, and thus revelation: on which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken anything herein from myself, or from any angel, but from the Lord alone.

Again, in the first number of "Heaven and Hell," we read as follows:

The man of the Church at this day knows scarcely anything of heaven and hell, or of his own life after death, although these things are all described in the Word. Indeed, many who are born within the Church even deny them, saying in their heart, Who has come from that world and told us? Lest therefore such denial, prevailing especially with those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been given to me to be in company with angels and to talk with them as man with man, and also to see what is in the heavens and what is in the hells, and this for thirteen years. Therefore I can now describe these things from what I have seen and heard, in the hope that thus ignorance would be enlightened, and unbelief dispelled. That at this day such immediate revelation exists, is because this is what is meant by the coming of the Lord.

In similar terms does Swedenborg invariably designate the truth contained in his theological works. It is nothing of his own invention. It is nothing which he himself thinks out by the ordinary processes of his own reason. But it palpably came to him from a source outside of, and above, himself, yea, from a source that was more than human. It seemed as wonderful to him as it was, or could be, to any one else; and no term could describe it but Divine revelation. In another place he writes:

The spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written among the sons of Israel; and this sense is the very sanctuary of the Word. The Lord himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. (Invitation to the New Church, n. 44.)

When, therefore, we are asked by others, or ask ourselves, "What is our attitude toward Swedenborg's writings?" the first answer to be given is, "We hold them to be a Divine revelation." The distinctive truth which they disclose could never have been discovered by any man under ordinary conditions. Nothing could be clearer to us than that we ourselves, for instance, could never have discovered it without Swedenborg's help; and we believe him when he declares that he received it from the Lord alone.

Another sure fact is that he always plainly discriminates between his writings and the Divine Word. The latter expression is uniformly applied by him to the Holy Bible, or the Scriptures of the Old and New Testaments. He leaves us in no uncertainty on this point. For example, the first heading in the treatise entitled "Doctrine of the New Jerusalem concerning the Sacred Scripture" reads as follows: "The Sacred Scripture, or the Word, is Divine truth itself." There is no other *written* Word now extant and accessible, to which Swedenborg's writings make any reference. It is true that the Lord Himself is the Word, as we are told in the first chapter of John's gospel. In Him the Word "was made flesh and dwelt among us." But the Word which was made flesh is, as we know, the same Sacred Scripture that existed before His advent. "Think not," He says, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." And His whole life on earth was devoted to this fulfilment. He identified Himself with the written Word by living it.

This is what makes that book so holy. It is the Lamb's book of life. Inmostly regarded, it treats of Him alone. Such is its unique character. Moreover, the truth which it contains is infinite. It has, within the sense of the letter, deeper meanings which are inexhaustible. It is "forever settled in heaven." Or, to quote Swedenborg's language, "the Word is in all the heavens, and angelic wisdom is from it" (*Sacred Scripture*, n. 70). Angels read it in its higher senses, while men on earth read it in its letter. Thus it is the Divinely appointed means of bringing those who live in heaven, and those who live in this world into close relations with each other. Or, to quote again, "By the sense of the letter of the Word there is conjunction with the Lord, and consociation with angels" (*Ibid*, n. 62). Still further pursuing the same line of thought, we are instructed that "the style of the Word is such that holiness is in every sentence and in every utterance, yes, in some places in the very letters: hence the Word conjoins with the Lord, and opens heaven" (*Ibid*, n. 3).

All these statements, and many more which might be cited, plainly show to what exalted heights "the Sacred Scripture or the Word" is raised by Swedenborg. It should be needless to say that he assigns no such place to his own writings. He nowhere claims that they are Divine truth itself, containing infinite meaning, that within them are spiritual and celestial senses, that they serve to conjoin man with the Lord and to consociate him with angels, or that any part of them is holy even in the very letters. Hence they are entirely different from the Word, which holds a position that is all its own. They are a Divine revelation, but of a kind unlike any that has preceded them. They are of and from the Word, but are not the Word itself.

The limits of this address will not permit me to go into any lengthy consideration of the specific nature of Swedenborg's writings. Suffice it to say that they were not orally

dictated to him, as the Scriptures were to those who held the pens that wrote them. Concerning the latter point we read in the "Doctrine of the Sacred Scripture," n. 2:

Jehovah Himself, who is the God of heaven and earth spake the Word through Moses and the prophets, and it must therefore be Divine truth itself; for what Jehovah Himself speaks can be nothing else. . . . The Lord, who is the same as Jehovah, spake the Word written by the evangelists, many things from His own mouth, and many from the Spirit of His mouth, which is the Holy Spirit.

So in many other places. The dictation to the Bible writers was so complete, that "their revelations were merely verbal or visual, without perception of what they signified" (*Arcana Cœlestia*, n. 5121). But Swedenborg had a clear perception of the truth made known to him. It did not come in the form of words, but shone into his mind like light. He understood its meaning, reflected upon it, confirmed it by various illustrations, and expressed it in his own language. The one principal source whence he received it, was the holy Scriptures. He says:

The Lord alone teaches man, but mediately through the Word in a state of enlightenment. The knowledge that this is so has been given me by personal experience. I have had discourse with angels and spirits now for many years; nor has any spirit dared, nor any angel wished, to tell me anything, still less to instruct me, concerning any things in the Word, or concerning any doctrine from the Word; but the Lord alone has taught me. (*Divine Providence*, n. 135.)

And, again, in the well known passage where he specifically defines his mission, as being "to teach the doctrines of the New Church through the Word from the Lord," he writes:

Since the Lord cannot manifest Himself in person, . . . and nevertheless has foretold that He will come and found a new church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but also publish them by the press. That the Lord manifested Himself before me, His

servant, and sent me to this office, and that He afterwards opened the sight of my spirit, and so has intromitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now uninterruptedly for many years, I testify in truth; likewise, that from the first day of that call I have not received anything that pertains to the doctrines of that church from any angel, but from the Lord alone, while I have read the Word. (True Christian Religion, n. 779.)

Hence we are to look to the revelation given through Swedenborg for doctrine drawn from the Word, for knowledge of the internal sense, which, as he elsewhere says, *is* doctrine, and for information about the other world. All these things open the Word to our minds; they disclose its hidden treasures; they make it a living book; they show us the Lord Himself dwelling within it, in power and great glory; and thus become the means whereby He effects His Second Coming. The service which they perform is beyond our power to express, or even to estimate. We share the enthusiastic wonderment shown in his statement previously quoted: "This surpasses all the revelations which have hitherto been made since the creation of the world."

One characteristic of the revelation made to the New Church is its reasonableness. Swedenborg never ceases to condemn the idea, upheld in the church of the past, that the human understanding must be kept in subjection to faith, or, in other words, that men must blindly believe things which they do not comprehend. It has been assumed that spiritual truths are a mystery, and therefore unintelligible, yet must be accepted on authority, without any attempt to explain them. The effect of this position is to darken the mind and to stifle rational thought. According to the teachings of the New Church, it is wholly disorderly and wrong. Man is endowed with the power to understand spiritual truth no less than to understand natural truth. It is only necessary that the power should be brought into exercise on the one hand, and that what

he is asked to believe should be really true on the other. No one, however hard he tries, can genuinely assent to dogmas which seem to him false. Religious teachings must commend themselves to our intelligence as reasonable and credible, if we are to adopt them sincerely for our own.

The doctrines of the New Church meet this requirement, and therefore we receive and value them. They invite us to use our rational faculties; and we are derelict, if we fail to do so. Swedenborg always makes his appeal to man's higher reason. His style is everywhere gently argumentative, showing that the principles he advocates are proved by this or that consideration. He is like a friendly guide who takes us by the hand, and points out things in the Word of God and in the field of human life, which he sees, and wishes us also to see. As far as possible is he from the exercise of dogmatic authority. He would not compel belief if he could. His teaching on this point is beautifully summed up in his description of the temple that he saw, above the gate of which were written the words, "*Nunc licet.*," meaning "*Now it is lawful.*" "That temple," he tells us, "signified the New Church; and the gate, entrance into it." The full purport of the motto over the portal was that "it is now lawful to enter understandingly into the *arcana* of faith." After depicting the state of the Christian Church in his day, ending with the assertion that the Word has been closed among both Catholics and Protestants by their common declaration that "the understanding is to be kept under obedience to their faith," he goes on to say:

But in the New Church the contrary is the case. In this Church it is allowable to enter with the understanding and penetrate in to all its secrets, also to confirm them by the Word. This is because its doctrinals are continuous truths, laid open by the Lord by means of the Word; and confirmations of those truths by means of what is rational cause the understanding to be opened above more and more, and thus to be elevated into the light in which angels of heaven are; and that light in its essence is truth, and in this the acknowledgment of the Lord as the God

of heaven and earth shines in its glory. This is meant by the writing over the door of the temple, "*Nunc licet.*" (True Christian Religion, n. 508.)

The orderly progression of experience in the reception of New-Church truth, is something like the following: First, a man studies and examines it, to see if it seems reasonable. He compares its teachings with those of the Divine Word, and considers the arguments presented in its favor from all sources. He also gives due heed to the difficulties which it may offer, and to the objections which may be urged against it. If, as the result of his investigations, he concludes that it is worthy of his acceptance, it ceases to stand in his mind as a collection of isolated facts or theories, and becomes to him a definite system of spiritual principles which belong together, and cannot be separated from each other. The effect of this conclusion is to create confidence in the system as a whole, and in the human agency through which it was delivered. The conviction grows upon him more and more, that this is a Divine revelation. In these successive processes he does not in the least degree surrender his freedom and rationality; he simply makes a larger use of them. The same intelligence which he has hitherto applied to individual points of inquiry, has now brought him to broader deductions. He no longer wanders in the wilderness in a solitary way, but has found a city to dwell in. He comes into a settled state of assurance that the great body of truth which he has thus far proved to be so helpful, must be trustworthy throughout.

Swedenborg has much to say in his writings about the affirmative and the negative principles. The instruction which he gives on these points bears very strongly on the attitude which all New-Churchmen should habitually hold toward the revelation which he has been the Lord's instrument in communicating, as the following quotations will show:

There are two principles, one which leads to all folly and insanity, and another which leads to all intelligence and wisdom.

The former principle is to deny all things, or to say in one's heart that he cannot believe them before he is convinced by things which he can apprehend, or perceive by the senses: this is the principle which leads to all folly and insanity, and is to be called the negative principle. The other principle is to affirm the things which are of doctrine from the Word, or to think and believe in one's self that they are true because the Lord has said them: this is the principle which leads to all intelligence and wisdom, and is to be called the affirmative principle. They who think from the negative principle, the more they consult what is rational, of external knowledge, and of philosophy, the more do they cast and precipitate themselves into darkness, till at length they deny all things. The causes are that no one can apprehend higher things from lower ones, that is, spiritual and celestial things, still less Divine, from lower ones, because they transcend all understanding, and moreover everything is then involved in negatives from the [negative] principle. But, on the contrary, they who think from an affirmative principle can confirm themselves by whatever things of reason, of outward knowledge, indeed of philosophy, they have at command: for all these are confirming things to them, and give them a fuller idea of the matter. (*Arcana Cœlestia*, n. 2568.)

Again the teaching is,

Temptations carry with them . . . a doubting in regard to the Lord's presence and mercy, and also in regard to salvation. The evil spirits who are then with man and induce the temptation, strongly inspire the negative; but good spirits and angels from the Lord dispel this doubtfulness in every way, and hold him in continual hope, and at length confirm the affirmative. Hence the man who is in temptation hangs between the negative and the affirmative; he who succumbs remains in doubtfulness, and falls into the negative; but he who overcomes is indeed in doubtfulness, still, if he suffers himself to be raised up by hope, he stands fast in the affirmative. (*Ibid*, n. 2338.)

In another place (*Ibid*, n. 2689) Swedenborg tells us that in childhood, when one is first induced with goods and truths, he is kept by the Lord in an affirmative state as to what his parents and instructors have taught him; and this state is applauded as good in itself, desirable to be cherished in later years. In short, the spirit of affirmation and belief is always intrinsically better than the spirit of

skepticism and denial, so far as man's attitude toward religion is concerned. The former is devout and humble, tending to keep the mind open to the truth, whereas the latter is too often full of the pride of intellect, tending to close the mind continually more and more.

The application of this teaching to our subject is obvious. Those who accept the New-Church doctrines as a whole should be in the affirmative with regard to the particulars involved in them. These, as we all know, are virtually numberless. They are constantly coming to view one by one. If, as may sometimes be the case, they run counter to our preconceived opinions, and raise questions in our minds, it is not surely for us to deny their correctness. We may properly say that they are not clear to us, and that we cannot yet receive them with the same hearty satisfaction which we feel in statements better understood or longer considered. But we should not therefore reject them; we should hold them in abeyance, not doubting that our teacher is wiser than we, and that in due time, if we are patient, the difficulties which now surround them will disappear. This is not weak subserviency to spiritual authority; it is the reasonable course to be followed by one who seeks to be wholly loyal to the truth. It is putting in practice the affirmative principle.

To sum up briefly all that has preceded, we come to this conclusion. Our attitude toward Swedenborg's writings should be that which is due to a Divine revelation,—a revelation from the Lord, of doctrines contained in the Word, and now first brought to light,—a revelation whereby the Lord is made manifest in the Word with a clearness and fulness never before known,—a revelation addressed to man's rationality, enabling him to enter understandingly into the deeper things of faith,—a revelation which, the more it is examined and tested, is seen to be a connected and complete whole,—a revelation which is infinite in its scope, and capable of endless unfoldings hereafter,—a revelation so strong and sure in its essential principles, as

to forbid, with regard to any of its details, a doubting or unbelieving spirit.

Is not this a platform on which, as brethren with a common faith and hope, we can stand unitedly and lovingly together?

JAMES REED.

THE PERMANENT AND THE TRANSIENT IN CHRISTIANITY.

I

INTRODUCTORY.

Such phrases as the “Failure of Protestantism,” the “Downfall of Catholicism,” the “Onward March of ‘Modernism,’ ” the increasing cults of so-called “New Thought” and “New Theology,” have become so familiar to our ears in these days as hardly to impress any more by their novelty; while not far behind in frequency are heard such expressions as the “Passing of Christianity”—nay, even the “Passing of Religion” itself—as meaning, what Religion has always meant, a conscious relation of the human soul with a personal God. The prevalence of these expressions today and their exciting no manifest surprise or shock will lead the thinker—and especially those whose vocation is, or is to be, the care of religion, or, to use the expression of the Church’s doctrine, the “preservation of the Divine among the people” (Doct. Charity VI: nn. 65-70, London ed.),—to consider how much wider still must be the prevalence of these ideas in minds which entertain, but do not utter, them.

Would it not seem that the time had come when any church calling itself Christian and claiming to be founded on the everlasting Word of God should feel itself challenged to hoist before the eyes of men its standard of what it holds to be eternally and unchangeably true in its teaching, and also the reasons for so regarding it?

The Church of the New Jerusalem, which accepts as its body of doctrine the revelations and teachings out of the

Word of God, set forth by the Lord's chosen servant and apostle of the new age, Emanuel Swedenborg, occupies a position quite unique among all religious bodies in regard to this very question of the permanence of the Church, inasmuch as all the larger and smaller denominations of Christians at the present day, whether of Greek, Roman, Anglican, Calvinist, Baptist, Methodist, or other connection, are still looking forward to their church's end in the consummation of the age or the end of the world, predicted in Matthew, xxiv; whereas, the New Church looks upon this event as already having occurred and therefore a thing of the past, and hears, rather, the heavenly voice ushering in a new religious age and dispensation, in the words: "Behold, I make all things new; a new heaven and a new earth!" The New-Churchman in spiritual vision sees the "holy city New Jerusalem descending out of heaven from God, prepared as a bride adorned for her husband." While the older churches of Christendom therefore, abiding in the letter of the Scriptures, can only see before them the destruction and end of all things—even the waxing cold of hearts once warm with Christian zeal and the growing more and more dim of the faith that once led whole nations to the standard of Christ—those who can accept the new revelation, the proverbs now plainly revealed at the Second Coming of the Lord, in the new and deeper opening of his Word in its spiritual sense,—these look forward not to the church's end, or death, or decline, but to its continuance and growth as a system of divinely revealed truth and of spiritual efficacy in the enlightening and saving of human souls, which shall abide forever.

It will be said that others believe in and foretell the continued progress of humanity—and even make this progress to be a religion in a way, but quite independent of and distinct from Christianity. The New Church believes in the progress of the race as not only consistent with but dependent on a renewal of Christianity in a form which shall abide forever. There can be no real progress of humanity

without religion. Anything put forward or claimed as such is like the painted and bejewelled body of a man or woman whose life within is being eaten away by an incurable disease. That disease is self-love, under whatever disguise it may appear.

It is for those who entertain the hope and assert the mission of an actual New Church—a church for a new age of mankind actually begun—to define clearly to their own minds in order that they may set up before others these features of permanency in the Christian Church which, there is reason to believe, will outlive the fluctuations and variations of faith and of religious sentiment which characterize the Christianity of the present day.

In such a forecasting of the future of an enduring church, a church that according to the saying of its apostle is to be the last and the "Crown of all the churches" and to endure forever, recognizing the inability of the finite intelligence to foreknow the future, our only guide as New-Churchmen will be sought in those assertions of the doctrines drawn from the Word as to the essentials as distinguished from the non-essentials of the church in any age, and also as to those great abiding principles of doctrine, those mighty pillars of the structure of the Christian faith which have stood unshaken through all the ages of the past, and so may be trusted to stand equally unshaken in the future, however distant that future may be.

Instruction on these points in the inspired writings of the Church may be found in sufficiently concise form as to be quotable here.

And first, as to what Christianity is, or what Swedenborg called the three essentials of the Church: they are these:—

- I. The Belief in the Divinity of the Lord,
- II. The Belief in the Holiness of the Word, and
- III. The Life of Charity (Divine Providence, n. 357).

These are the essentials, then, that—as they have in all the past—must in all the future constitute the enduring, the permanent, element in Christianity.

And by Christianity is *here* meant that dispensation in the historical series of churches or of the development of religion which is based on the belief in a realized divine incarnation in Jesus Christ. This even as a *principle of religion* may have existed long—yea, for ages, before its realization in time as a historic event, and so in a sense may have made possible a Christianity before Christ, a religion of anticipation, or of the “Prisoners of hope” [Zechariah ix, 12]; but for the historic Christianity this fact of divine incarnation is basic and indispensable. The Christianity that loses its faith in the Divinity of Jesus Christ has seen its end and relinquished its charter. Likewise a Christianity that loses its faith in the “Holiness of the Word,” meaning of course its holiness as the WORD OF GOD, and not of man or men; or a Christianity that loses its “Life of Charity,” which is, as elsewhere defined, the love of the neighbor as one’s self and the faithful discharge of all duties to him in keeping the divine Commandments,—such a Christianity must have already seen its end; there remains no element of permanence in it. It may turn its influence into various channels of ethical, economical, esthetic and physical culture, but all these, lacking the element of the Divine—and man’s acknowledgment of the Divine in them—become more and more refined forms of self-culture or the religion of self, and incapable as motors of spiritual uplift and progress.

Besides this statement in the work on “Divine Providence” of the three essentials of the Church, we have one that is equally terse, but in a different form, as follows:—

As to what concerns the *order* according to which God has established his church, it is this: That He should be all in all both generally and particularly therein; and that the laws of order should be practised by every man toward his neighbor. The laws of this order are as many and various as the truths contained in the word:—The laws which relate to God, forming the *head* of the church; the laws which relate to a man’s neighbor, forming the *body*; and ceremonial laws forming the *dress*; for unless these latter contained and preserved the former in

their order, it would be as if the body were stripped naked and exposed to the summer's heat and the winter's cold; or as if a temple were bared of its walls and roof so as to expose the altar, pulpit and other holy parts within, to the violence of every storm and tempest. (True Christian Religion, n. 55.)

In both of these definitions it will be noticed that there are the two elements, faith toward God and charity toward the neighbor, the one involving more the doctrinal functions of the Church, the other its institutional functions, or those outward acts both in the conduct of life and in the externals of worship, which latter constitute, as we are taught, the "signs of charity" (Doct. Charity VIII).

THE PERMANENT IN CHRISTIAN DOCTRINE.

Having now seen in these definitions of a true Christianity what are those features which we must regard as essential and therefore permanent in Christian Doctrine or its thought toward God, let us examine the subject in the light of experience, as afforded in the history of religion from the beginning, and let us see what great fundamental principles, both of faith and worship, have characterized the Church in the past and have withstood all the jarrings and buffettings of conflicting opinions in succeeding ages and races of believers and of "changed times and changed manners."

And in looking into the past it may be well to understand at the outset what we are to regard as the past history of Christianity, or, in other words: When did Christianity begin?

The average Churchman of the present day, if asked this question, will probably answer: "Why! on the day of Pentecost in the year of our Lord 33, and with the preaching of the Apostles which then began." But not such are the years of the Christian Church if we regard it from its Divine source and origin in the Word. In other words, if Christianity began with Christ interiorly and fundamentally, then for the beginning of Christianity we must go back to

the beginning of all things—in the creation itself. For: "In the Beginning was the Word; and the Word was with God; and the Word was made flesh and dwelt among us and we beheld his glory." If Christianity is the belief in and following of this "Word-made-flesh" in Jesus Christ, then truly its foundations are from everlasting. There was never a time when in the Divine anticipation and provision and in a gradual preparation through the ages Christianity has not existed, awaiting its embodiment in a distinct confessional organization of men on earth. The *principles* were there wherever the Founder was, even that eternal Word or Wisdom of God which, descended and in Jesus Christ, put on Humanity and made that Humanity divine.

Now where shall we find this descent of the Word of God from the bosom of Infinite Wisdom down into an embodiment in the life of the Man—the Divine Man, Jesus Christ? Where should we look for this but to the genealogies themselves, the Divinely recorded ancestral line of the Incarnate Word of God?

If we follow the genealogies of Jesus Christ, whether in the opening chapter of St. Matthew's Gospel or in the third chapter of St. Luke's, we shall be following what seems in the letter to be a line of human ancestry but which, in its spiritual sense, is really the picture of the descent of the Divine Word from eternity through all those ages and churches of the dim past, which are named after men but are really successive phases or clothings of human conceptions of revealed truth, by which the Divine Word could alone enter into and put on an actual human nature on earth. Nothing less than this can be meant by that declaration of our Lord himself, that "Moses wrote of him," and by the record that "beginning at Moses and all the prophets he expounded unto his disciples in all the Scriptures the things concerning Himself." It is in this sense only that in His incarnation and glorification "all the Scriptures were fulfilled" even to every jot and tittle, and that the "Testimony of Jesus is the spirit of prophecy" (Revelation xix, 10),—which means, we are taught:

That the acknowledgment that the Lord is the God of heaven and earth, and, at the same time, a life in accordance with his precepts, is in a universal sense the all of the Word and of the doctrine derived from it; . . . for the Word in a universal sense treats of the Lord only and of a life according to His commandments. Hence it is that the Lord is the Word, for the Word is from Him and treats of Him alone and only teaches that He is to be acknowledged and worshipped. (Apocalypse Revealed, n. 819.)

Light is thrown upon this subject also by the statement that "a church is a church according to the understanding of the Word with those who are in the church" (Sacred Scripture, n. 72). A succession of churches, therefore, such as is meant by the succeeding generations recorded in the genealogies of our Lord is a succession in descending or ascending order of the modes and degree of the reception of the divine revelation in the minds of men in the world. In the genealogy recorded in Matthew we have all the generations from "Abraham to Christ," divided into three great divisions of fourteen generations each, extending through the "Mosaic" Word and the earlier and later prophets; but in the record of Luke these generations are traced farther back, from Abraham even to "Adam which was the son of God" as in a distinct and anterior document. So we are taught that before the Mosaic Word there existed an earlier, called by Swedenborg "The Ancient Word," out of which Moses derived those earlier chapters of Genesis containing the generations from Adam to Abraham; and that in these generations we are to behold, not a line of persons, but vast periods of the religious history of mankind, reaching through untold ages into prehistoric antiquity, which are summed up into great families taking their name from their chief or founder. In these branches we behold, in the spiritual sense, deviations (greater or less) from the great distinguishing character of the revelation, or the reception of it, belonging to the period named. A passage treating of this with great clearness in the work on "Divine Providence," we will quote at some length.

Upon this earth there have been several churches, one after another; since wherever the human race exists, there a church exists; for heaven which is the end of creation consists of the human race and no one can enter heaven unless he be in the two universals of the church, which are as shown in n. 356. the acknowledgment of God and the leading of a good life. Hence it follows that there have been churches upon this earth from the most ancient time down to the present. These churches are described in the Word, but not historically, with the exception of the Israelitish and Jewish church; before which, nevertheless, there existed several that are *only described in the Word under the names of nations and persons*, and certain particulars concerning them. The Most Ancient church, which was the first, is described by Adam and his wife Eve; the succeeding church, which is to be called the Ancient church, is described by Noah and his three sons and their posterity. This Ancient or Noahitic church was extensive and spread over many kingdoms of Asia, namely, the land of Canaan on both sides of Jordan, Syria, Assyria and Chaldea, Mesopotamia, Egypt, Arabia, Tyre and Sidon, and among these were *the Ancient Word concerning which see in the work on the Sacred Scriptures, nn. 101-103*. That such a church existed in those kingdoms is evident from various particulars recorded concerning them in the prophetic parts of the Word. That church (the Noahitic or Ancient) was remarkably changed by Eber, from whom the Hebrew church had its origin (See Genesis xi: 14). From the Hebrew church sprang the Israelitish and Jewish church, established with much solemnity for the sake of the Word which was therein to be written . . . That the Christian church succeeded to the Jewish church is well known, but it may be seen from the Word that all these churches respectively declined in process of time till there was an end of them, called the consummation. The consummation of the Most Ancient church, which was occasioned by eating of the tree of knowledge, whereby is signified the pride of self-derived intelligence, is described by the deluge. The consummation of the Ancient church is described by various devastations of the nations treated of in the historical as well as in the prophetical parts of the Word, especially by the casting out of the nations from the land of Canaan by the children of Israel. The consummation of the Israelitish and Jewish church is understood by the destruction of the temple at Jerusalem and lastly

by the second destruction of the temple, also of Jerusalem, and the dispersion of that nation, which consummation is foretold in many places in the prophets. The successive vastation of the Christian Church to its final end is described by the Lord in Matthew xxiv, Mark xii and Luke xxi, and the consummation itself is told in the Apocalypse. Hence it may appear that in process of time the church declines and is consummated, and that it is the same with religion. (Divine Providence, n. 328.)

I must ask you to note carefully in this tracing back the history of religions or churches through these genealogies or lists of patronymics or tribal names, the remarkable breach in the line at the name of Abram or the beginning of the Hebrew or Jewish church. In the genealogy as given in Matthew nothing is traced back farther than to this point where Jesus is called the Son of Abraham. And this is just as far back as the Mosaic Bible goes: namely, to Abram and Eber, the founders of the Hebrew church, or Jewish dispensation. It is here the historic Word begins. But in Luke we have traced farther back into the indefinite prehistoric ages before Abram those families named in Luke iii, 38, 39, which are really handed down, not in the Mosaic Old Testament proper, but are obtained by Moses from that Ancient Word out of which the first eleven chapters of Genesis are taken, as we are taught, and which bring the history or ancestry of religion back to its veritable source in that golden age of the innocence of mankind and its immediate intercourse with God, pictured to us in the symbolism of the Garden of Eden.

I cannot dwell here upon the deep significance of this vast procession of the churches or the religious dispensations of our race from its beginnings in the remotest prehistoric age and in a state of celestial innocence and open heavenly vision, such as is typified by the "Paradise eastward in Eden"; and in that second or Noahtic age—the mother of the religious symbolism and correspondential language through which have come down the traditions of the dawn of divine revelation upon mankind, and the origin of re-

ligion upon this earth. Considered even as a historical hypothesis, the light that such a vision throws upon the otherwise mysterious problems of the source of the lofty and pure monotheistic ideals of the great religions of the Hindus and the Parsees of the East, and of the resemblance, in their leading features, of the various traditions of Creation, the Golden Age, the Fall, the Flood, contained in the sacred legends of peoples wide apart in location and language;—the explanation it affords, for example, of such a monument of civilization and high religious culture, as the recently discovered code of Hamurabbi, existing long before Moses wrote down the Ten Words of Sinai, and conceivable as one of the emanations of the Divine Light that shone from that Ancient Word which was known, it is stated, throughout the land of the Egyptians and Mesopotamians;—all this light—even hypothetically regarded—which is thus thrown upon the dim realm of the origins of human civilization and religion is of unparalleled importance. To the New-Church student of theology it affords an inestimable advantage in meeting many of the most critical and troublesome problems with which religion is today confronted.

With this Divinely revealed plan before us of the religious history of the world, we are enabled now, as the church has never been before, to trace the Christian religion to its Divine origin in the beginning; to understand the sublime purport of that saying of Jesus in the world: "Before Abraham was I am" (thus identifying himself with Jehovah who revealed Himself to Moses under the name "I am that I am"); to say with the Psalmist: "Thou, O Jehovah, art our Father, our Redeemer, thy *Name* is from everlasting"; and with the prophet: "Unto us a Son is born, unto us a Child is given, and the government shall be upon His shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the *Everlasting Father* and the Prince of Peace."

We are now also prepared to deal more directly with our

subject—the permanent element in Christian theology as viewed not theoretically, but historically.

To trace a dogma back two thousand years, to the time of Christ and the Apostles, has seemed to the church historians a sufficient warrant of its soundness and permanence. To trace Christianity back another two thousand years to the time of Abraham or the beginning of the historical Word of the Old Testament, may seem to establish its permanence as a religion on a still more sure foundation. But what, after all, is the little space of 4,000 years in the religious history of the world as it is now revealed to us in the internal sense of the Scriptures? If we will consider that even this entire historic period of the Bible from Abraham till now—say in round numbers 4,000 years—is only twenty-five times the length of the existence of the New Church as a new dispensation (originating in 1757) in the world, we shall see how trifling is such a record of endurance, as compared with that which goes back into ages upon ages before Abraham, even unto that “Beginning with Moses” or that first book of Moses, so-called, which has come down to us from the Ancient Word, and from which “beginning” our Lord traced before the opened understanding of his disciples “the things concerning Himself.”

And now, going back to the primeval beginning: what do we find that still through all these countless ages has come down to our times and constitutes still the essential and permanent element of Christian Doctrine? The purpose of my lecture will be accomplished if I recount, even in the briefest way, some of these great fundamental truths which have stood from the foundations of the world, leaving the student with the “Arcana Coelestia” of Swedenborg as his guide to sound those inexhaustible depths of what we must call the Christianity of the Old Testament.

And so, going back to the Beginning, we read: “In the Beginning God created the heaven and the earth.” Here we find three great truths which are fundamental to Chris-

tianity and have constituted the opening affirmation of the great Christian creeds: namely, God as the Creator; that He has created a "heaven"; and has created an "earth." Here we have the final constitution of all being: God; heaven; earth. Granting that the term "heaven" here means simply the upper expanse of nature—which is entirely consistent with the symbolic purpose of the language of that age—still there attaches to the term a meaning of something quite distinct from earth, something constituting a discrete degree or sphere of being between the Infinite God and the physical world. We have then the primal conception of the trine—God, spirit, and nature—the three discrete degrees of being, which, clothed in their mighty symbols, have withstood all the vicissitudes of human thinking and believing throughout all the ages until now. That this heaven was conceived of in however material an aspect does not hinder the importance of this great fundamental concept of religion, that of God, of creation, of an upper or supernatural sphere, and an earth of man's temporary abode. And with heaven is associated the idea of angels, and of the soul's immortality. "The Lord shall send his angels to have charge over thee," "Whom have I in heaven but Thee?" are examples of the conception in the Hebrew mind of heaven as discrete from earth; and in the Psalmist's declaration: "Thy Word, O Lord, is settled forever in heaven"—there is a distinct conception of a purely spiritual world existing between God and nature.

Next to Creation as an essential religious concept is that of Revelation, or the communication of the Divine Maker with his creature. This is what is vividly presented in the correspondential account of Eden, and of God's talking with man and imparting to him a Divine law by which to live and be happy.

Then comes the great fact of the fall and of the sin of disobedience; of the expulsion from Paradise; those stern eternal realities which lie at the basis of man's nature as a moral being. I mean that ability with which man is en-

dowed to obey or disobey, without which ability man ceases to be a moral being and heaven becomes an impossibility. And after the fall comes the promise of redemption in the "Seed of the Woman who shall bruise the serpent's head." Here, in this verse, says Swedenborg, "is the first prophecy of the Lord's advent into the world. It appears indeed clearly from the words themselves, and therefore *from hence* and from the prophets even the Jews knew that a Messiah was about to come" (*Arcana Cœlestia*, n. 250); and again, in giving the summary of the meaning of this verse, he says: "To prevent, therefore, all mankind from falling into hell, the Lord promised that he would come into the world" (*Ibid.* n. 236).

The Divine institution of Marriage in verse 24 of the second chapter of Genesis is said to contain the "law of marriage," which is derived from the celestial marriage according to which all marriages on earth will be derived, and this consists in there being one Lord and one heaven, or one church whose head is the Lord. The law of marriage thence derived is that there shall be *one husband and one wife who are thus an image of the celestial man* . . . And because the men of that Most Ancient church and their wives represented the heavenly marriage, therefore conjugal love was to them a kind of heaven and heavenly felicity. (*Arcana Coelestia*, n. 162.)

It is a long vista from this picture of the marriage relation of the Eden age to that of the Holy Jerusalem as described in the Apocalypse, where the "marriage of the Lamb is come and the Bride hath made herself ready," and those are "blessed who are called to the Marriage Supper of the Lamb"; but through all these countless ages, past and to come, does not this holy ideal of marriage in the Most Ancient church, the pure marriage love descending from heaven, hover like a kind of benediction over all the true marriage unions that have taken place among the children of men?

We have seen how the great seminal principles of the

Christian religion—a Personal God and Creator; Revelation; the Incarnation of a Divine Redeemer; the trinal affirmation of God, Spirit, and Nature, are all literally embodied in this our very beginning with Moses—being taught even in the Ancient Word, and “proceeding with Moses and all the prophets” we shall find not only the great affirmation of man’s immortality in Moses at the bush calling “the Lord the God of Abraham and Isaac and Jacob; for God is not the God of the dead but of the living, for all live unto him”; but we shall find in the entire historical and prophetical Word, in its internal sense, the history of human redemption, and of the process of our Lord’s assuming and glorifying His humanity, the progressive states of that glorification through temptation conflicts, the Passion of the Cross, the Resurrection and Ascension, and thereby the entrance into that glory which He had with the Father before the World was. Such is the Christianity of the Old Testament and such are the evidences of the permanency of these foundations of faith, wholly supernatural and Divine, and yet so inwrought into the very fabric of human nature that we cannot conceive of man remaining man—still less the religious man—with-out some vestige at least of these great primeval revealings in his mind or conscience.

The question of the relation of this supernatural view of the origin of mankind and of religion—namely, the view of its origin as in a revelation and in a plane of existence of exalted brightness and purity at the dawn of our race—to that other view presented in those theories of evolution which would find man at the beginning a degraded brute and the sources of his religion in fear of the spirits of the dead,—this contrast cannot of course be entered into here. But I may suggest a possible reconciliation of the two views in the well-established fact that in the lowest stage of religion, namely, that of the so-called animistic age, there survive the traditions of an earlier and purer age; and that, the farther back we go in the actual religious docu-

ments of mankind, we find ourselves not descending to this brute, but ascending to these great visions of the dawn of mankind, as afforded in the sublime symbolic narratives of the Ancient Word. In other words, that the type of man and of his religion with which natural science begins, is a type that existed not "in the beginning," but after a long period of decline and degeneracy through the succeeding generations or churches that followed after the age of innocence, in which decline man had lost more and more of that splendid image of his Creator into which he had been originally fashioned.

It is a long and difficult stride indeed that the scientific mind of today must make to arrive at such a solution as is here given of the question of the origin of religion and the test of its permanency; namely, that the permanent element in the Christian religion is, as to doctrine, none other than that which is grounded in the Word, or Sacred Scripture. It means our acceptance of the Word as itself supernatural or possessing, like nature itself, a divine origin and meaning beside the surface meaning of the letter. It may be the lot of few comparatively, in these days, to know these parables and to enter into these mysteries of the Kingdom of Heaven. But to the New-Church students, who can view the world's history in the past and the religious problems of today in the light of such knowledge, how paltry and trivial appear the proffered solutions from other sources, and how foolish those fears and forebodings that now at length the end is come. For "the Word of God abideth forever in heaven," and whatever of the abiding Word is found in the Christian Religion is that which gives permanence to that religion and constitutes the church to be that abiding city of God, whose stakes shall never be removed and whose tabernacle shall not be taken down.

It is for the New-Church student to see, as has not been seen in the churches before, the deeper meaning of those great Psalms of the New Testament which speak, in the Song of Zacharias, of the Christian religion as being the

fulfilment of that which God "spake by the mouth of His holy prophets which have been *since the world began*," and "of the oath sworn to our father Abraham"; and in the Song of Mary of "God's remembrance of his mercy, as He spake to our fathers, to Abraham and to his seed forever!" Those ancient promises, so remembered in the days of the Incarnation, now, in these days of the Second Coming, shall surely be received, not with less but with ever more and deeper assurance.

How can we better, in concluding this part of the subject, mark the contrast between the Word which endures and the ephemeral inventions which know of no principle of stability on which to base the hopes of a lasting church and religion, than by quoting from that noteworthy chapter in the First Volume of the "Arcana Cœlestia," in which Swedenborg sent out, anonymously, into the entire Christian world, the first declaration of the Internal Sense of the Word?

That all and every part of the Word, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things is a truth to this day deeply hidden from the Christian World, in consequence of which little attention is paid to the Old Testament. This truth, however, might appear plainly from this circumstance, that the Word being of the Lord and from the Lord could not possibly be given without containing interiorly such things as relate to heaven, to the church, and to faith . . . (Arcana Cœlestia, n. 2.)

It is impossible while the mind abides in the literal sense only, to see that it is full of such spiritual contents. Thus in these first chapters of Genesis, nothing is discoverable from the literal sense but that they treat of the creation of the world and of the Garden of Eden which is called Paradise, and also of Adam or the first created Man; and scarcely a single person supposes them to relate to anything else. But that they contain secrets which were never before revealed will sufficiently appear from the following pages, when it will be seen that the first chapter of Genesis, in its internal sense, treats of the New Creation of Man or of his Regeneration in general; and specifically of the Most Ancient Church. (*Ibid*, n. 4.)

And in concluding his exposition in detail of the spiritual meaning of this first chapter, he adds these words:—

This then is the internal sense of the Word, its very essential life, which does not at all appear in the sense of the letter. But the secrets contained therein are so numerous that volumes could not suffice for their explication. Here only a few things are related, yet enough to show that this chapter treats of regeneration and that regeneration proceeds from the external man to the internal. It is thus the angels perceive the Word . . . (*Ibid.* n. 64.)

It may be the privilege of comparatively few among men on earth to view the Word thus, "as the angels view it." Indeed we are distinctly told in the "Doctrine of the Sacred Scriptures" that as the spiritual sense of the Word is for the angels so the literal sense is for men on earth, and that in this very literal sense, written in the language of earth, and so in all the appearances or finite aspects of truth which such language must involve, the Word is never the less present in its utmost fullness and sanctity and power. Yet there is no information ever given to mankind of more vital importance to religion than the announcement that in the Word of God, contained in our Christian Bible, there is such an internal sense; that hence the Word is a bond or bridge of union between men on earth and the heavens of angels; that hence the Word is and must be the source and vehicle of the spiritual life of our race; and that that which is of the Word in the Church is what constitutes the permanent element in Christian doctrine, being none other than that which was promised unto our fathers, "to Abraham and to his seed forever."

FRANK SEWALL.

THE CHRIST MANIFESTATION OF DEITY.*

THE time has come when it is given to man to enter intellectually into those mysteries of faith in the unseen which before had been held only darkly and confusedly. It is not possible by reasoning from the things of sense to arrive at, or to bring to intellectual perception, that which those mysteries involve; although it can be used to confirm them when there is the will to believe. Moreover it is of Divine Providence that barriers to acceptance should be placed before Divine truths in order that the withholding may be proportional to the likelihood of profanation by their acknowledgment, where such a tendency to profanation may exist. If the truth is not seen by man while on earth, his life of well-doing determines his perception of it after death. It is well for the Church to spread the truths of revelation as widely as possible, and leave unquestioningly the Lord in His providence to extend belief in them where it would be well, or to obstruct it where it would be of no benefit, or possibly result in profanation. Mere external acceptance of the new revelation does not however, exclude its internal workings in the souls of those who know it not, for all mankind are interiorly connected, and imperceptibly influence one another spiritually. Not the mere externals, but the internals, truly make the church; and those who are really of the heart and lungs of the church universal are known to the Lord, as surely as those who are called the "simple good" outside of the humanly organized ecclesiasticism, which we call the New

*This article comes as a bequest, and a last message to his brethren, from William Denovan, who passed into the higher life February 4, 1912.—*Editors.*

Church; and the spiritual throbings and breathings of those who are internally of the heart and lungs are telepsychically operative in giving and receiving new life to and from the rest of the spiritual organism of universal mankind.

Great changes have been going on in the world since the truths of the New Church have been revealed. The written Word and the doctrines concerning the Lord have undergone such critical examination upon the natural plane of investigation that faith in them by the learned, as ecclesiastically taught, has become weak, indefinite, and shaken to its foundations.

In the doctrine concerning the Lord we have the central source of all truths that can be brought to human cognition; and nothing can be intellectually more important than a clear and rational perception of it; for within it are potentially all things that man ever can know. However verbally the old tripersonal dogma may be held by the various denominations of Christendom, for the most part we find it dying out and evaded. In Swedenborg's revelations we have the truth, but so stated that the affirmative mind which desires to definitely understand must work its way to clarity of vision, rendering it virtually demonstrable,—and at the same time it may furnish apparently good grounds for rejection by others. God from all eternity was Man; and this eternal Divine-Human put on the human from birth on earth and made it Divine. Jehovah conceived Himself, and so became a Son to Himself; and then He became born of Himself, making the mother of whom he was born no longer His mother. So His Human-Divine was glorified with that glory which always appertained to it even "before the world was."

Whatever be the diversity of views in the New Church, the Deity of Christ is the fundamental one upon which all must agree. Nevertheless the Lord's aspect will manifest variations according to the individual characteristics of those who spiritually behold Him both here and hereafter.

In the old ecclesiasticisms the tripersonal idea is only verbally assented to by very many, out of fear of losing their hold altogether upon God and His church,—who personally may have the "Divine-Human in their hearts." These are of the Church Universal who are taught, and are given to see, the truth after death. We need not here consider the old trinitarian dogma so well known; but I would note what two prominent leaders of philosophic thought and unquestioned integrity, namely, Sir William Hamilton and John Stuart Mill, have considered in regard to the Christian teachings concerning God.

Hamilton, like Kant, recognizing that all our knowledge can be but relative, or that we can know nothing whatever of the absolute, infinite, or unconditioned, declared God to be unknown and unknowable; but that nevertheless He has in revelation and human conscience given us to know how He desires us to think of Him. Thus he held that in Sacred Writ we find doings and apparent characteristics attributed to Jehovah which we would not with satisfaction consider as characterizing a man like ourselves, but which we ought to think right when applied to Deity. Here we have "the letter that killeth" religiously accepted before it is seen to be but transitional to "the spirit that giveth life." The erroneous inference was, no doubt, well meant.

This view was attacked by Mill. "Granting," he said, "the existence of God, what is good or bad with us must be so with Him, or otherwise He would not be a god to be worshipped by us." If he, Mill himself, had to go to hell for refusing to worship Him, then to hell he would go. Deity, he thought, is not to be considered by man as omnipotent; or there would not be the evil and suffering there is in the world. There remains also the possibility, he held, that Christ was actually what He taught He was, namely, a man sent by God to us; for He never claimed to be God Himself.

We see that Hamilton acknowledged God and the truth of the Word, but he failed to reconcile this with the fact

that the Divine was Human, and indeed apparently implied that it was sometimes inhuman, although, no doubt, not in our usual sense of the word. Mill, on the other hand, maintained the Divine to be Human, but not all-powerful. This detracts from the infinite Divinity by supposing God impotent against certain opposing conditions. Swedenborg's revelation can clear up the difficulty which confronted both philosophers, who were evidently actuated by a love of goodness and truth, and I cannot see how unaided human thought on the natural plane, without the new revelation, could go further in this direction.

In the writings of Swedenborg we have this central doctrine, and the most important one of all, comprehensively and descriptively revealed in a way that adapts itself to every grade of intelligence, from that of simple, unquestioning faith in the Deity of Christ, with His object in coming into the world,—to that of the most satisfactory rational understanding of it as a truth which harmonizes all that is stated concerning it in the letter of the Word. But this very adaptation implies also its apparent opposite, in order that we should endeavor to exercise our understanding in regard to it and not rest in mere memorized verbalism. Even in the nominal New Church the Lord has not permitted agreement as to the doctrine itself to foster mental stagnation, nor the intellectual entrance into this greatest of all mysteries of faith to be without conflict. For we shall find many throughout the Church lacking definiteness in the intellectual perception of the doctrine, but with full faith in its truth. Moreover, a view put forth in the past, and still held by some philosophic minds, may well be reconsidered, for until a defective or erroneous view is clearly seen to be such, there is no certainty of its keeping always out of the light.

There were some who innocently held that the finite personality of the Christ, who was born, grew, and appeared as a man, moved about, taught, was tempted, suffered and died, was the infinite Creator Himself, who had fluctuating

consciousness as to His being, or not being God. This in its lowest and most immature aspect shocked and pained C. H. Tulk, when he heard it expressed that Christ was God, but that in His humiliation He did not know it, but "found as He put off the infirm humanity that He actually was Jehovah Himself."

Tulk, rightly enough, could not away with views approximating to this, and he held and filled his book on "Spiritual Christianity," with quotations from Swedenborg in the endeavor to show that Christ was God representatively appearing according to the spiritual states of the Church, "all that appears to the senses in space and time being outbirths of the mind, and only exist in being perceived." His position was that as "every law of Divine Order was universal," and as throughout the whole spiritual world objective reality mirrors the subjective conditions and states of its denizens, so is it in the natural world. God appears to each according to his state and quality. (*Apocalypse Explained*, n. 382.) Moreover, in the spiritual sense of the Word there is no such distinction of personality between Father and Son as there is in the literal sense, where it is met with over and over again. Tulk quotes from the Old Testament wherein Daniel prophetically wrote, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him (*Daniel vii*, 13). So likewise in the *Apocalypse* of John after the Lord's ascension, "many passages in which the same distinction between the Father and Son are to be found, and not any in which they are represented as one Being."

Tulk wrote:—

If it be believed that the Lord Jesus Christ, as to his will and intellect, was not representatively but actually distinct from the Father, then am I at a loss to conceive in what respect he can be considered as different from an ordinary man. Keep the (literal and internal) senses distinct; and you see the true doctrine in the spiritual sense, and at the same time are able to see the reason for the distinctions between Father and Son,

which distinctions are confined to the natural sense; but mingle them together and straightway you are bewildered and entangled in mysteries; which none but those who delight in mysteries can contemplate with any satisfaction.

With Tulk's position in this the writer is personally not in agreement; he knows, however, that it was a matter of honest interpretation, with which no one has a right to find fault. His aim was goodness and truth, and no evil can arise from transitioningally holding his view. So far as philosophical thought is concerned Sir William Hamilton noted the startling "approximation of thoroughgoing realism and thoroughgoing idealism." Swedenborg himself has written that time and space themselves are appearances, and that there was "no Son of God from eternity but only in time"; time itself being an appearance, although in nature fixed and measureable.

Still Tulk's interpretation does not at all accord with Swedenborg's revelation concerning the first creation, and the continued subsistence of all the planes of which it is constituted on material inertness; and it deprives natural truth of its fundamental bases by removing the trustworthiness of pure objectivity. The reason for two distinct natures of Father and Son, spoken of in the literal sense of the Word but not in the spiritual, is because it was only a reality upon the plane of nature. In Daniel and the Apocalypse the distinction is plainly symbolical as to prophecy in the one case, and as to its fulfilment in the other. The higher degrees above the natural had been already superinduced.

The attitude we take in regard to revelation, and the spirit in which we suffer ourselves to be guided in our use of its verbalism, is that which determines our apprehension of its truth, and of our fairness toward others; for the same terms may be used in different senses; one sense giving a true impression and another a false, if it be the only one understood and applied. A consideration of the various difficulties which may be met, and the diversities of

view taken in regard to this fundamental truth may not be without use in clearing the way to a rightful perception of it.

It is evident that a belief in God's Divine as being Human may be rightly rejected if the meaning be that He is simply a man like ourselves save in being self-existent, although if accepted in a right spirit, it may lead the mind to a right understanding of the expression. The world has had enough of the human being looked upon as divine in its various religions; taking the usual sense of the words. In Sacred Scripture we read that "God is not a man that he should lie: neither the son of man that he should repent" (Numbers xxiii, 19), and again, "I am God and not man" (Hosea xi, 9). Infidels say that it is men who have created God in their own image. There are good men who hold that Christ is both Divine and human; but as implying two distinct natures; and who cannot yet see how they can be identical. The difficulty here lies in the applying of our sense experience of what is finitely human to a self-conscious Individuality filling infinite space in a way that involves self-contradiction. Instead of reasoning upward from ourselves in time and space to our Maker, the converse attitude must be taken, which is to look upon Him as alone MAN in the absolute sense, who from above space and time is the transcendent Creator of all, who are named human only because He has formed them correspondently in a finite image of Himself in perception of the good and true.

Again, it apparently involves impossibility and contradiction for Swedenborg to write that One who suffered and was tempted "became God," and that His mother ceased to be His mother, even though He had no human father; or that that which was finitely human could be made infinite and Divine according to our usual meanings and applications of the terms. "The Lord's body was dissipated in the sepulcher" while unlike other men "He rose with His whole body," but it was no longer material but Divine-

substantial into which matter never could be changed. In all this there is the hand of Providence to foster human effort in the development of perception regarding our Maker in those who seek to know Him.

The material human born of Mary could not be made Divine; but was throughout a suffering personal consciousness that was finished forever by death upon the cross. The Human born from Jehovah that united itself with it in the material body, and with all the consciousness of what the mother-born was suffering, and which it was inwardly guiding and controlling, was never otherwise than Divine and above subjection to evil or pain.

What Human then was it that was begun on earth, was made Divine and unified with the Divine Human from eternity? It was a superinduced Human aspect and condition upon the material plane of creation, beginning with a body of created matter; dissipating it, and ending in an uncreate Body which could become manifest to natural-spiritual sense-perception. Two angelic Human degrees had before been superinduced, one for the perception of celestial, and the other for that of spiritual angels,—for angels are men. When man leaves his material body at death normal communication with him, by those who are left behind on the earth, ends. It is not so with the Lord. In His Divine Incarnated Being He is more present to Human understanding as the object of our worship than when He was visible to the material eye.

The Lord while on earth was indeed, to use Tulk's words, "a man like other mortal men" as to His embodiment from the mother, and as to its actuated personal consciousness to which adhered hereditary evil and falsity, and subjection to suffering and death. This was only an external and temporarily assumed aspect of His being. The Absolute Life of the Father-Conceiver was also there internally operating, as with no other man both of whose parents were mortal. A Divine Incarnation without being born of a created mother, without the adherence of heredi-

tary evils and falsities, would simply have been an openly direct manifestation of God in the flesh, precluding human freedom to accept or reject; and also of the consistent carrying out of the work of redemption. Indeed the being Divinely conceived, and born of a Virgin is that which gives consistency to the records of the Lord's life in Sacred Scripture, apart from the distinct statement of His having no finite father.

The material body from Mary and the finite personal consciousness it involved were used by the Creator as means to preserve all that He had created; and also the hells from being destroyed, for otherwise the full force of the power by which He had created would have operated in their dissolution. The redemption of mankind was thus affected by the going forth of the Divine power in adaptive constraint by means of the incarnate enveloping embodiment, whereby that which was disordered in creation and the hells from it, could be reduced to order, and not utterly destroyed. This object accomplished, a condition of reciprocity with man in nature was established, whereby man could know, cooperate, and become conjoined with his Maker, and there be no need of a personal coming again on earth requisite to all eternity.

In order therefore to become manifest on the lowest plane of creation, the assumed natural-Human degree began with a material organism born of a Virgin, which being vitalized was hereditarily subject to evil, temptation, and suffering. There was thus with the Lord while on the earth two distinct bodies with their respective minds operating conjointly in consciousness, one material and mother-born, the other internal, Father-born, which was invisible to mortal eyes, save at the transfiguration and after resurrection, which was the true self within the material. The mother-born He dissipated altogether in the sepulcher, and rose with the super-induced Divine-Natural body which could, when He desired, give sense-perception of its substantial reality upon the plane of Nature to those to whom

He wished to appear, and with whom he wished to communicate.

Swedenborg thus expresses what we usually name the third law of motion in mechanics, "In all motion, and hence in all action, there is an active and a passive; that is, there is something active which acts, and something passive which acts from the active, thence from both one action is produced." (*True Christian Religion*, n. 576.) Now the superinduction of the natural degree involved action and reaction by our Maker in His own Being, even as regeneration with man involves interaction of the external and internal minds which constitute his fulness of being. This implies that that which was passively potential in God's own Being could also be actuated by Him; and the superinduced degree be the result. The personality of finite consciousness born of Mary was but a created instrument for the superinducing of a degree of manifestation upon the plane of incarnation, which was meant to pass away when the designed results had been effected, while the superinduced Father-born which was conjoined with it while on earth blended more and more in unity with the Absolute and Infinite out of whom He came.

The Lord's apparent spatial ascension to the human vision was an appearance to sense representative of the actual truth, which was above all appearance of His having effected an accommodated definite Human aspect to men on earth on the lowest plane of perception; and still so effected that He could be understood by them as being personally omnipresent although unseen. As before His advent on earth, He took on the name and aspect of Jehovah, the self-existent "Spirit of Holiness" manifesting Himself by angelic mediation; so He has by means of His Incarnation shown Himself personally by the name of Jesus Christ, the Good, the True, the Absolute, and Source of all that we name goodness and truth.

The writer would here remark that it is in accordance with his own personal view of Divine manifestation that

when our Creator was manifesting Himself as the Son of Mary in adaptation to the finite requirements of the men of our earth, performing the work of redemption by means of His assumed Human, He was also manifesting Himself in myriad other aspects in heavenly realms to angels of the multitudinous earths of the universe, as He ever has done, and is doing without divisibility of personal consciousness.

In the letter of the Word we have our Maker clearly showing us who and what He is correspondently upon our plane of intelligence, and when we consider its statements from a right point of view all the difficulties that for ages men have found there, or imagined, along with doctrinal conclusions and additions, vanish like a dream. Swedenborg noted from his seership experiences that we cannot by induction arrive at an explanation of the mysteries of existence, however requisite this method may be in dealing with the phenomena of natural sense experience alone,—for in the latter case we deal simply with what appear as causes and effects upon the same plane. All natural phenomena are but conditions effected by the operation of spiritual causes: these causes, since they are above the region of natural apperception, can only be known by revelation from above. Only by bringing his mind to the point of view whence spiritual causation proceeds, and mentally working in the direction of its operation, can man be brought to perceive clearly the results in nature. "Causes are prior things; and effects posterior ones; and prior things cannot be seen from posterior ones, but posterior ones can from prior" (*Divine Love and Wisdom*, n. 119). Has the failure, then, of Christian theologians, through the long centuries past, to see and agree in their conceptions concerning the Personality of Christ been by not thinking in accordance with the line of descent from Divine causation to finite manifestation? The rightful path of worship is indeed one of ascent through the mediational Christ-manifestation to what would otherwise be the unapproachable infinite Father.

Undoubtedly it is not in the human mind to reason its way upward to an infinite Divine from a Jewish carpenter; unless reason and revelation become united faith cannot live. The true course of testing the validity of Scripture in this matter of such transcendent importance lies, therefore, in reasoning from causation to ultimation in effect. If this does not clear up all difficulties, either what is claimed as revelation is not truly so, or the reasoning in regard to it is defective.

The view-point here implied is from the infinite creative First Cause, looking towards creation as a successive series of secondary causes and effects, and above all appearances of spaces and times. This transcends the highest perceptions or imaginations of angels, and therefore cannot be taken by us. The fact that all the intermediate planes of creation are kept in their places between the activity of the first or highest, and the reaction from an inert last and lowest, shows that there is nothing of the Creator Himself in creation; but that it is a work in constant sustentation by Him. To apprehend in its inmost reality the first stage in causation; and to reason from our Creator above it, operating His Incarnation upon the lowest, is therefore not possible for those whom He has created; for truth to man can only be given in correspondent appearances whereby the absolute becomes relatively manifest. An angel can only reason from the Creator to creation from the appearances upon his own plane of being; so with man on earth.

Still, the Lord in His infinite condescension has said to mankind, "Come now and let us reason together," giving us to know the method we should take. It has been revealed to us that our earth is the scientific world of the universe; and that as the men of our earth fell by the abuse of the sciences, so by the rightful application of them, it is given mankind to rise: We must reason from what is said to be revelation from Him as First Cause, and test its validity by its rational conformity with the

deduced effects, recognizing always that man only channels truth as it flows into him from above, and that not the truth, but only its imperfections are of the man.

But again, the infinite reverence due to our Maker hardly agrees with our putting ourselves conceptually in His place as Creator and First Cause for the purpose of considering how we would manifest ourselves on a world of our own supposed creation, in order to bring ourselves to see how such a conceived manifestation would harmonize with the literal statements of Sacred Scripture; conformity to which must give the final decision to our reasoning. We can, however, reason analogically according to true order, and thereby put to a test scientifically the validity of the basis for the statements of the Christ being a manifestation of God.

For the purpose of illustration the writer will now refer to a suggestive experience of his own. Some years ago, he undertook to try the effect of a few doses of hashish upon himself physiologically and mentally. During one of several fantasies produced by the drug, a succession of picturesque transformations, weird and grotesque, passed before his vision, and they seemed to be effected by homunculi who were animated by influx from himself, and who were consciously evolving these moving pictures which constituted their environment. One of the manikins, who stood somewhat apart from the others, remarked to them, as he pointed with one hand to the writer, "He made us; and we made them," as he raised his other hand toward the changing objects of their surroundings. All the thoughts of the writer took objectively symbolic form, even the most abstract. He could not think without its being concretely pictured before him, while his normal self was perfectly aware of his surroundings, as well as the phantasmal scenery appertaining to his abnormal personality. There was an apparent duplication of personal consciousness. In fact, he was not only in the actual world of sense-experience, but also in a phantasmal one of which

the scenery and personages had an apparent objective reality equal to that of our material world, which to the homunculi was the only real world, supposing these thought forms to have been actually as conscious and possessed of understanding as they appeared to be, or as seem the personages of our dreams.

Now let us suppose the possibility of a person being gifted with the power of normally creating such an imaginary world, which would be altogether under the control and governance of his will, like the works of writers of fiction. Let us stretch the conception of it to that of a realm imaging the real world of our present experiences with manikins being born, growing up, and dying; but assuming that by no possibility could they see, or know, him from whom they came into existence, or that his sphere of vitality animated them, although in him they lived, moved and had their being. Let us also conceive of the creator of our fancied world as being altogether free from evil or self-love, and as ever doing all that he consistently could, with the order of his own being, to have the manikins be like himself in that respect, so that they would love him and each other as he loved them. As this implies on their part freedom as a derivative image of his own, and consequently the possibility of their abusing it, we will assume their doing this, and that through it they were unknowingly to themselves drifting to destruction, and that he felt it necessary to save them.

Let us suppose the homunculi to philosophize as men do, to explain to themselves the mystery of their being and that of their little world, and that they should take the synthesis of what was manifested to their senses as being the self existent fundamental reality; we see at once the hopelessness of their ever arriving at the truth. Give them, however, a revelation of what we have been imagining as really the truth, and the whole mystery would be cleared up to them at once; and still it would have been something they never could have found out of themselves.

The manikins could be brought to see at once that their creator was a man, although they could not sensibly perceive him, but nevertheless that they were in his image.

Suppose however that the creative mind should have felt it necessary, in order to continue the world he had created, to cause a manikin to be born of one of the female homunculi without having a father like the others; and that he should use this manikin as a mouthpiece and representative of himself to the others in such a way that they could deny him to be actually what he was, if they were unwilling to accept what he would tell them. With such a manikin there would naturally be a twofold condition of personal consciousness, one appertaining to the developing embodiment from the mother, and the other operating directly from the creative father who was using the manikin organism as a mediational manifestation of himself; this latter being the actuating inner personal consciousness which would gradually predominate over the objectively outer from the mother; so that the virgin-born manikin would be aware that while he would be talking and acting with the other manikins upon their own plane, his father-personality was actually within him, impressing him what to say and do. He would speak of such internal actuation as that of a commandment from his father.

There is here implied an adaptive descent of the creative mind to his world of our fantasy in order to manifest himself to its manikin denizens upon the plane of their being. The humiliation of his bringing himself down to their level with the suffering endured by his assumed personal mediational manifestation would end in his glorification by the withdrawal of such manifestation again into himself, when his object had been accomplished. For the homunculi could see that what was actually the truth in regard to his descent had never been separated from good toward them; but that he showed in his being a glory rightly his before their world was.

Now such a mediating manifestation would involve no

change in the creator of our thought-world. The homunculus which was sent out from him could tell the other homunculi that he came out from their creator whose very life was his, and who was within him doing the works they saw him do, and that otherwise of himself he could do nothing; and that he would return into the creative mind out of whom he came, and with which he was inmostly identical.

The fatherhood, sonship, and operative energy would thus be perceived as one in the creator of our imagined world, without splitting him up into three persons, as men have done for centuries with God. There was simply one creator of the world imagined, and one mediator between him and the manikins he had created,—the only begotten son of their creator, who was bringing him forth to view upon their plane of perception, and in whom was really his fulness bodily to them. In the beginning of the world we have imagined was the potency of its making. The power was with the creator; he himself was the power, for the same was in the beginning with him. All things of that world were made by him and without him was not anything of it made that was made. In that only begotten son was his own effluent life, and that life was for light to the homunculi in regard to him, for in their darkness they comprehended it not; and it became one of themselves and dwelt among them.

Now let us assume that the creator of our fancied world thought it well some time afterward to give one of the manikins special enlightenment for the benefit of the whole; as he found many disbelieving and others going wrong in their opinions regarding him. This would be virtually equivalent to a second coming of his manifestation to them, not personally to sense like the one we have been considering, but to intellectual perception of the truth.

Putting now aside the symbolic figures of our phantasy, like the mathematician with his symbols when his object in their use has been accomplished, we can say that so far

from the Virgin-birth of the Christ being a matter of blind religious faith that can find no rational grounds upon which it can be spiritually founded, reason based upon physiological and psychological grounds would demand its postulation—even if it had not been definitely stated in Sacred Scripture—in order to bring into clear perception the record of the varying phases and manifestations of the Christ-consciousness on earth; and the statements by the inspired writers regarding Him, even to calling Mary woman instead of mother, He spoke from perception of the actuating Infinite within Him; and His ascension implied the coming to an end of the finite personality assumed.

The reader will see that this superinducing of the natural degree is something of an altogether different character and correspondence from the abnormal cases of plural personality with man which have of late years been the subject of psychological investigation, along with the endeavor, more or less successful, to bring about reintegration of the dissociated personalities. God alone is self-existent Life and Personality, while man is but an organic form animated by influx from Him, immediately and mediately, from effluent spheres of kindred associated spirits. What is named the subliminal or subconscious self is really this influent stream in man before it reaches the state of normal consciousness. The supposed cases of plural personality in the single individual result from an abnormal drifting of associated spirits into obsession; instead of simply their vital spheres normally animating.

WILLIAM DENOVAN.

FREEDOM IN ACCORDANCE WITH REASON.

IN Swedenborg's book, "Angelic Wisdom Concerning the Divine Providence," we read as a leading caption, "It is a Law of the Divine Providence that man should act from freedom in accordance with reason."

The vital question of holding the young people who have been brought up in the Church to a continuing interest in the things of the Church, and a loving and wise association with those who are carrying on the uses of the Church has often been discussed in assemblies of New-Church people. It will not, then, be an unusual subject for consideration today, and may not be inopportune. Such remarks as the following (said to have been made at the recent Convention in Chicago), that the seatings in the several New Churches in that city are not nearly adequate for the avowed New-Churchmen there if all should come to the services on a given Sunday, indeed press the subject on our attention. No one of these New-Churchmen is ignorant of the doctrine that each one of us is a church in the least degree, and that as we combine in larger and larger groups, we become parts of churches in larger and larger form, with more and more effective influence in the world. Further, he knows, that the most important influence of a church service upon the individual comes through the prayers, the chants, and the readings from the Word; and that the personality of the minister, and the instruction coming through the sermon, may or may not add to the real helpfulness of the service. It is the writer's conviction that this indifference to the Church to which they profess to owe allegiance, has its beginnings in the early adult life, and is fostered by a failure to grasp the full meaning of this Law, "Freedom in Accordance with Reason." Just as many foreigners, coming out from under a tyrannous gov-

ernment, want to act from freedom without restraint of law, rather than from freedom under law, so it seems to him that we have among professed New-Churchmen many who grasp the freedom that is now permitted in matters of faith, but fail to see that it must be *used*, and *used* in accordance with *reason*. As always, Swedenborg presents the subject in a logical manner.

Man possesses, from the Lord, rationality and freedom. When he acts from freedom alone, without thought, it has no influence upon the quality of his manhood. When he acts from freedom, with thought, he is making character; of a lower kind, if the thought is selfish, of a higher kind, if unselfish. Only when he acts from both these faculties is man reformed and regenerated; and so acting, he comes to see that everything good or true that he thinks or does is from the Lord. Thus mutual conjunction of the Lord with man is effected. Through life, the Lord preserves these faculties in man in entirety and sacred; and so there is never a condition of degradation or exaltation, when this Law of the Divine Providence is not operative and of binding force. This means, that life and growth in manhood are matters of serious import to every individual, the responsibility for which the Lord *seems* to place upon the shoulders of man's friends, near and remote, especially of his own household.

Swedenborg often gives the injunction, to act *as of ourselves* in unselfish service to the neighbor, at the same time knowing and acknowledging that the will and the power to act come from the Lord alone. Reformation and regeneration are then *immediately* the work of the Lord, and at the same time *mediately* the work of man. Not every influence to help us to act wisely in our freedom, comes to us as a conscious act of the neighbor in our behalf. We may say that in most cases we see the human element but remotely, and for that reason we are influenced to say that the Lord by a special providence is watching over us. In other cases the solicitude of our friends for us, because of their affection, is especially in evidence. There seem to be, then,

two influences working for our reformation and regeneration; the one directly from the Lord, the other directly from man. We assume that the Lord never leaves us without His protecting care, and the influences of a special providence; but it is difficult to think of His care as being personal, because He acts in so various and in such unexpected ways, and begins to assemble and put in motion His appeals to our reason, even from the time that we invite a temptation to come within our observation and examination as possibly a pleasurable experience. The very perfection and completeness of the means the Lord uses to appeal to our reason and yet leave us in freedom, may discourage us from doing our part in the reformation and regeneration of those who are especially near and dear to us. But it ought rather to stimulate us to endeavor to anticipate the experiences that are sure to come to them, and foresee the appeal to self that the experiences will make, and fortify the reason against the assault.

There seems to be a feeling on the part of many parents that, when their children meet their first small temptations, the Lord only in a kindly way warns them of the danger; and that when habits of selfishness are being fastened with the strongest cords, He brings to bear upon the victims His most powerful appeals to be manly. As if a strong character were only to be formed out of physical, mental, and moral degeneracy, and the Lord would wait for that condition and make his appeal to a dethroned servile reason! We are rather to understand that in every temptation the appeals to reason that the Lord brings to bear are so convincing that one never needs to fall. When he does fall, he has distinctly chosen self to be gratified, and not the welfare of the neighbor to be promoted.

We may well ask (and this is the problem and solution which this paper is concerned with), what is lacking in the Lord's appeal to our reason that may be supplied with the hope of securing better results?

In infancy and childhood the Lord is very near to us, like an earthly father and mother. We feel His and their

protecting care; and it is not irksome to try to learn their wishes, and to conform to them when learned. But as we feel our strength develop, we care more to conform to the ways of the world, and we think less of the Heavenly Father's wishes. We somehow get the feeling that the judgments of the world are present facts, while those of the Lord are to become real in a more or less remote future. What we need to understand is, that life is all of one piece, and that its rewards are bestowed daily in the perfecting of the manhood. This will come when man notes the completeness of the Lord's appeal to his reason when trying to guard him from evil, and imitates Him and co-operates with Him in the work. Now one has the perfection of the Lord's plans, and their advocacy by those who come into intimate relation in the home life.

The church, too, as a spiritual mother, has her works in co-operation with the Lord and the parent and friend. Is she not open to the same criticism that we make in the case of the parent who feels a concern that the children conserve and develop manliness, but makes little effort to foresee the snares and pitfalls of youth and to protect from them? The writer believes this is the fact; and he further believes that better results will come only when individually and as a church we make the welfare of each of our young people our personal concern. The Lord will do His part without any manner of doubt; but parents and the church, for their own good as well as for the children's, need to have a finite portion of His long vision of future assaults of the selfhood, and be wise in furnishing arms for the defence of the manhood. The writer has sometimes thought, that to our other manuals of religious instruction, we could profitably add another, to be placed in the hands of the parents and the active members of the Church. The experienced secular teacher has such a manual, indeed usually unwritten, but ready for use. When the pupils first appear in his room, he will show his concern that so far as possible every pupil is fitted to a desk and chair in which he will be comfortable, and from which he may use his

eyes and ears to the best advantage. Anticipating the inclement season, he will in due time tell how to protect one-self against it in a rational way. By these and other means he will meet the selfish purpose of the few to waste their opportunities, and will effectively indicate that school is a serious business, and that the year's work is so important and so considerable in amount that they must lay aside all weights that would hinder their doing it well. For the same reasons he will apparently be indifferent that chums are seated near each other. Disorder is not to be thought a possibility. The year's work must mean increase in efficiency, and disorder must mean a handicap. When the school-books and supplies are being given out he will anticipate the selfishness of a few, and meet it when it appears by a quiet appeal to the principle of the square deal. If such foresight is exercised, the year's work will have been well entered upon, without laying down rules of conduct, or moralizing, even before a lesson has been assigned. Two things are made prominent: the year's work is put forward as worth while; and the instructor appears as grasping the situation, both able and willing to do his part.

Are we as individuals and as a Church putting ourselves forward in like manner, as knowing the essentials of a true manhood, and as capable guides and mentors to the young people entering upon life? Do we not drift too much?

The writer wishes to offer some suggestions for a manual of manhood. It should make life according to the commandments appear as worth living, and should present the Word as all-powerful to ward off temptation. The fullness of one's life is measured by the willingness to receive life from the Lord. Selfishness limits the capacity to receive life. The appeal of selfishness is very powerful because the gratifications it offers are immediate, and are measured in the bodily sensations of power, pride, exclusive possession, and so forth. Unselfishness enlarges the capacity to receive life. The appeal of unselfishness is allowed by us to appear weak, but is in itself very strong, because it is real life and not the appearance of life. It also should be a powerful appeal,

even a very powerful one; for its goods are also immediate, and are measured in manhood, the very highest standard of value known among men,—and well known among them, as history everywhere witnesses. But we must not make history our only teacher of this truth, nor should we take as illustrative examples the testimony of old people whose physical senses have been dulled by age. If life comes through unselfish service, the opportunities for doing such service must be often presented to the youth of all ages, and must be entered upon by them and proven. Self now usually wins, because its appeals are many times in number the unselfish appeals, and are insistent and powerful. By multiplying the opportunities for unselfish acts, and using the power of the Word to overcome temptation, we may be confident of success.

The second subject of the manual would be the use of the Word in temptation and distress. The Lord when in temptation in the wilderness used sentences from the Word to drive the Devil from his presence. We should distinctly teach this great use of committing to memory parts of the Bible. Bringing them to remembrance during the frequent times when selfishness is pressing us to be gratified, will put away the temptation. It is of course fanciful, a mere product of the imagination, to believe in the efficacy of charms and amulets and witch talk and act to banish disease and evil from the victims of their attack. But we know that the Word of God never fails to banish the tempter. In a less rational age, Luther might put the Devil to flight by hurling at him an inkstand; or another, by holding the Bible before him. The Lord used the very words; and they came from His lips with conviction of their meaning and power.

In our church we do well to center the attention upon the Word, by keeping it when not in use in a place apart, and bringing it out for use with thoughtfulness and care at least, and opening it reverently, and it may be also with some recognition on the part of the audience that the Word of God has now been opened in their presence. In our homes, also, we should and usually do, have the Book apart

from others and above all others. This always calls for favorable comment from strangers. At least our own people should know why we accord to the Book these unusual honors. Is it more than a superstition to them, if they do not know its contents and make frequent use of it?

It is the constant endeavor of the Lord to make us see clearly, to choose wisely, and so to come into our heritage. How does He carry on this vital work with us during all the years that go over our heads? Each one may see the process going on in his own case. Let us pass over the earlier years of childhood during which the little one is insistent that he be provided with food and clothing and sleep, and that he be given the opportunity to come in contact with his environment through his special senses. The love of parents, of brothers and sisters, and of friends, is of itself usually all sufficient to lead the child in ways of pleasantness and paths of peace. We can hardly conceive of an age in which a doctrine should be formulated by men who were themselves fathers, consigning infants to eternal perdition. It is very easy to see the angel in the infant. Let us also pass over the period of maturity, during which the endeavor to do what we know we ought to do brings us into veritable combats with evil, victory following only when we have trusted to the strength of the Lord. There is a critical age, when we are entering into manhood, that has given and still gives the Church deep concern. How does the Lord lead us in these moral crises?

In the first place let us remember that no temptation ever comes to us with irresistible force, or suddenly. The Lord has been preparing us for the event, for a longer or shorter time, but always for a sufficient time, during which we may clearly see for what the act, if accomplished, will stand in our lives. In fact the temptation cannot even approach us until we have reached out for it. Lowell in one of his poems says that the first step is to "build a bridge" to our thoughts, over which the assault of the temptation may be conducted. How unreasonable it would be to claim, as some we regret to say do, that we are free moral agents, in other

words, *men*, and yet, when we invite this or that selfish desire to assail us, the Lord has not fortified our position so that we may successfully resist, if we so will. Surely the experience of every one of us who has passed the adult period is, that when, having invited any form of selfishness "to make its abode with us," we have then looked into our mother's face, we have read there, "I know what you are thinking of doing, my son. Don't do it, for my sake. Think of brother, of sister, of friends. How would father have acted in your case; or how would he wish you to act, even if he did not resist in his youth?" The brother meets you and the same questions are seen in his face. It is repeated when sister comes home, and father and friends. You go to school, and every school-book, from the treatise on mathematics to that on history or science, has much to say to clarify your thoughts on the subject; and every one of them takes the Lord's side of the question. And you may be sure, if you take up a story to read, or the daily paper, you will again be given a warning or example. This is what the Lord is doing every day of your life to conserve your physical, mental, and moral powers, and to make you measure up to the stature of a man. Your freedom and rationality are most carefully preserved, in all that the Lord does.

Now what have you been doing to cooperate with the Lord in making a man? Of course, the writer cannot answer the question he has raised; nor can any one else answer for one's neighbor. But he does not purpose to stop with raising this single question. He believes that in bringing up children, as well in the Church as in the home, there is a part we must do along lines parallel with those on which the Lord works. It would not accord with the fact of the Lord's omniscience to say that He studies the individual and selects the appeals that will be most effective in each case. But this is what we ought to do in nurturing our children; and this is what the Church ought to do. We should study the individual, take time enough to foresee all possible situations in which our children will find themselves, and arm them and nerve them and make them strong

to resist the temptations that are likely to belong to the time and place. The writer sometimes feels that parents and the Church are contented with expressing the fact that God is Love, and that the love of parents for their children is only a little less in power; and they ignore the further fact that wisdom must be joined with the love, that there may be a going forth in act.

It is a very serious, as well as very difficult, work to bring up a child in a family with success enough to make us feel that we have not failed. Even to that extent it is very little that we may seem to have done; for the Lord has done it all. It may even be that our solicitude to do our duty by our children is only to be valued in its reaction upon ourselves. If that is true of the individual, then it is certainly true of the Church. And for the Church not to follow the Lord with all the love and zeal and wisdom exercised by the most devoted and wise parents, is to fall far short of her duty in the matter.

In closing the writer will give a few cases that have come under his observation, showing that certain temptations ought to have been anticipated, if the appeal to reason were to be effective. He takes for example the more or less selfish gratification that comes with the use of tobacco and alcoholic liquors. Hardly a boy grows up now-a-days to whom an appeal is not made to learn to smoke. The appeal to one boy was the observation that the drummers who came to the village merchants, seemed to be successful business men, and usually smoked. Doubtless there was added also the persistent talk by smokers, of the different qualities of the weed, the comfort coming from the sedative, and the further assurance that now everybody smokes. The boy acquires the unnecessary habit without delay.

What might have saved this boy from acquiring this expensive, offensive, and selfish habit? The attention of the boy should have been called very early in life and persistently, to the facts that the use of tobacco is offensive to most women and children and very many men; that the user himself is untidy while using it; that it must be cut out

during athletic training; and that more and more the habit becomes a handicap in securing any but second rate places to earn a living. The High School of Commerce in Boston is in a particular way the child of Boston merchants. They keep in close touch with the graduating class. They employ many of the students during vacations; and all the graduating class who are of first-rate standing, are engaged to fill good positions months before they have finished their course. But they make this absolute standard of employment: no boy is to be rated as of first-class standing who uses tobacco. If you do not realize how strong the appeal is to young men to smoke, listen to this remark of a middle aged professor in one of our leading colleges, as he lighted up early in the evening at an informal lunch: "I suppose there are very few gentlemen at the present time who do not smoke." Do you wonder at the strength of the appeal of the college boy to the new comers: "You have to smoke at college." The more selfish habits one has, the more frequently and the more earnestly he appeals to others to take up with his habits.

A prominent Maine lawyer left off smoking recently, when he saw his sons with sticks in their mouths imitating their father in handling a cigar. He seems also to have discovered only very recently that his wife had but tolerated the habit in her husband, but had never been reconciled to it.

The same appeals and others are made to young men to indulge in the use of alcoholic drinks. One young man discovered, what he had thought to be impossible, that when his friends offered his father wine, and the father had declined politely to partake, the friends were still cordial and friendly to him. Ought not the young man, before he has yielded to the temptation to drink, see in the light of reason the significant facts, that most drinkers also smoke, and that excessive drinkers readily become unfaithful to family ties, and have not clear conceptions of the virtues of sincerity, truthfulness, honesty, and uprightness? The writer's interest in the temperance question began in his boyhood,

when the Sons of Temperance held their meetings in his father's house. For more than fifty years he has rejoiced that there has been a large majority of voters in his native State of Maine who would remove the temptation of the open saloon from the youth of the State. Here, as in other cases, the argument for vicious indulgence is, as ever, the appeal to freedom without reason. With those who can see the manufacture and sale of intoxicating liquors as a beverage only as an economic question, we may regret that the subject is so often made an issue in partisan politics, to be looked upon mainly as likely to make or mar the prospects of a candidate for public office. When, however, the temptations of the open saloon make so strong an appeal to immature youth, with such terrible consequences to all who may fall victims of the habit, we may not wonder that the church and the home should insist that the saloon is a moral issue, and should be impatient that the fight to control it should halt, while some scientist proves that a small drop of alcohol under favorable conditions of health, may be digested, or another may show that fermentations sometimes result in products whose effects upon human tissues and functions are not harmful.

WALTER A. ROBINSON.

EGYPT AND ITS VAST SIGNIFICANCE.

WE are compelled to approach this great subject, so fraught with interest to all students of archeology, with becoming reverence and wonder, taking, as it were, our shoes from off our feet.

The mythology of Egypt,—what can we say of it? What may we hope to find that can at all affect us, living with the present so full of teeming certainty, and the future, though lying like nebulous clouds about us, ready to break into wreaths of light, as the sun of a true science shall shine upon it? To nothing can I so well compare this study as to a cave,—the Cumean Cave, where the Sibyl waits to spell out her words to waiting listeners, the stalactites from above, the stalagmites from beneath, glowing under the flaming torches and burning chemicals, revealing the wonderful external of vastness, grandeur, and terror, as the intellect and inspiration of a Champollion or Brusgch Bey decipher the Rosetta Stone* and tell the stories of the monuments.

Still the mystery remains a mystery and we must ask the gods she worshipped to tell us of her devotion, and possibly between the lines of their recital we may gather something of interest and profit as we pass along. Here we find the

* The Rosetta Stone, found at Rosetta, a town at the mouth of the Nile, bearing a trilingual inscription, which proved the key to the discoveries of Young and Champollion, was a parallelogram of black basaltoid granite rounded at the top. This inscription was a decree of the priests of Memphis in honor of a victory obtained by Ptolemy Epiphanes, 195 B.C., inscribed in Hieroglyph, Demotic and Greek, the solution of which enabled scholars to apply the same principles to greater results.

analogy of the cave, which has never known the light, ceases; for this old land has been bathed in the strong radiance of the Sun of heaven, and these reflected beams may yet draw from the inscriptions much of the truth with which they are filled. We must content ourselves with apparently dogmatic assertions, for time and space forbid dwelling upon the steps by which conclusions have been reached, through the study of authorities, ancient and modern; Egyptologists of world-wide repute; and Swedenborg, who more than a century ago spoke with no uncertain sound concerning things to whom,—for whose solution,—the world's savants are turning, as watchers waiting for the break of day.

Folklorists seem more daring and bold than myth-students, especially concerning Egypt. Possibly they can trace more clearly their line of approach through ethnic elements; but there we seem at once to have to deal with eternal verities; for underneath these inscriptions and upon the wonderful bits of papyri, or as the result of exploration in any form, the large percentage bear upon Religion,—the relation of man to his Maker.

“Archeology, no less than love, adds a precious seeing to the eye; for without this germ of soul-seeing, treasures may be mere curiosities.”

New facts, brought out by new interpreters, prove the work in its infancy. The Lord of the sciences will unveil Isis in His time. 'Tis said that both folk-lore and primitive faiths are of the nature of poetry and music; one must be a little moved in the emotions to understand them at all. We need the understanding heart.

Remember, we are considering Egypt,—the most remarkable ancient nation, whose cultivation was complete and hoary with age,—we may safely say 4000 years B. C.; whose people, Herodotus tells us, were the most learned, and whose priests read to him their list of three hundred fifty kings, embraced within thirty dynasties; the land of mighty pyramids, immense temples, obelisks, statues and the silent

Sphinx, yet to tell her story, in spite of some modern assertions; the land of Thebes and Luxor and Memphis, each of which offer to the earnest seeker rich rewards. Upon the tombs and the gods the scholars of the world are gazing.

In our estimate of Egypt we must not be unmindful that nations strong enough to exist and occupy outposts on her frontier 2000 B. C. present monuments, sanctuaries and palaces adorned with mystic sculptures, which exhibit a civilization in touch with its own, and further explorations have in store revelations even more startling. (See Dr. Garstang's "Land of the Hittites.") We are inclined to believe that Egypt also shares with India the vast inheritance of the Past.

We must fix in our minds that the land of Canaan comprised all the country from the Euphrates to the Nile, and the Church, while centering in Syria, was spread east and west through Asia and Africa; from the Indus to the Mediterranean; from the table lands of Central Asia to the headwaters of the Nile.

To comprehend more clearly our subject, we must also remember that the Golden Age, or that of the Most Ancient Church, when God spoke to man, was followed by the Silver Age, or that of the Ancient Church, whose knowledges were the preserved or condensed truths gathered in an Ancient Word, and symbolic representation, according to a full understanding of the most divine Science of Correspondence.

Egypt, with her marvellous scientific culture, vies with Assyria and Canaan in the complete representation of the growth and development of the Church in the whole world and through all time, as the natural, rational and spiritual planes upon which the Lord operates in His wonderful dealings with the children of men.

The old Egyptians were a very religious people. Universally we find in the arrangement of their homes a room or small chapel for prayer; which idea grew and grew until Luxor and Karnac could scarce suffice to express all the soul of man could conceive. Every conception of Deity seems to involve three distinct features:—

1. Physical, representing some great power in nature.
2. An ethical character, representing the moral dealings of God with man.
3. A personality realized in the mind of the worshipper as a living spiritual substance, with whom man may speak face to face, "as a man speaks with his friend."

The present state of Egyptology makes it impossible to interpret the system of religious thought as the priests understood it. The attention of the learned world has been directed more to grammatical construction than to depth of signification, as might be shown from the root meaning of names. The Hieroglyphs* were true pictures, not mere signs of natural objects representing spiritual things; and these pictures were often abbreviated; hence much uncertainty arose, even among the priests and scribes, who, although they saw beyond the symbol, saw within it the picture of some divine truth, yet were unable to separate them.

The names of deities and men seemed almost interchangeable at times, which suggests to us that there was a time when earth and Heaven were not so far apart as they appear today. The Divine was surely more familiar with the haunts of men than we are wont to feel, or would like, perhaps, to admit. Form and feature and philological research all point to Central Asia as the primeval home of the Egyptian, in whose ancient writings we find poetical appellations, the meaning of which can only be discovered in the knowledge that there was in them reference to other things and events, from which rose incredibly bold identifications. These all relate to the doctrine of Divine things held in common with other ancient nations, testifying unmistakably to the continuity of religious thought, as well as to its universality.

"My Light is hidden under all that shines." Of this

* The word "Hieroglyph" is from two Greek words, meaning *sacred* and *to carve*; in Egyptian phrase, "the writing of language divine." The priests taught two forms, the sacred and the popular, which may account for the fact that not one letter of the Rosetta Stone was found in the "Book of the Dead," the one a civic recital, the other pertaining to the things of the other life.

message we are constantly reminded, however dim may be the radiance. The enigma of the word by which all foreign people, each in his own dialect, designated Egypt,—at the basis of each, the letters, M. Z. R., has never been fully solved. The Manethos* statement of the lapse of 29,500 years before the historic period does not stagger students at all, who study into the height and depth of her remains.

That Men, Meni, Menes and various other ringing changes of the same root should designate the first rather fabulous king does not destroy in the least our belief in his existence, when we reflect that these old people knew that God was a Divine Man; and they were men only as they approached the God-likeness, or retained the grand image in which they were created. Therefore an individual who did such great works as are accredited to this Menes must have had a large portion of his inheritance intact.

To the sacred lists of the Nomes, or provinces, in whose capital city was the temple of its chief deity, we are indebted for the remarkable evidence of facts,—the names of priests and priestesses; of the holy canal; the plow, a sacred instrument, with the idea that tilling the soil of the Elysian fields was the highest happiness granted to the loved of Osiris, placing the husbandman, boatman and shepherd among the most honored of that ancient people, whose peaceful life was passed in the blessed valley of the Nile.

The Egyptian Pantheon numbers from five hundred to eight hundred divinities, at the head of which are placed the eight great gods. These deities seem to be but human attempts to impersonate, under different forms and appellations the attributes of the One Almighty, giving them a symbolic existence and an appropriate sexuality in accordance with the idea of the Divine in principle,—Love and Wisdom,—respectively male and female qualities. Both principles are everywhere manifested. At one time the Divine Love seems more apparent; at another, the Divine Wisdom. God hath not made a creature that can fully comprehend.

* Manetho was a learned priest of Sebennytos, 280 B.C.

hend Him. "I AM that I AM," was His own definition to Moses.

The originally faithful pictures, the striking expressions of Revelation became extravagantly perverted, as the mind of man lost its allegiance to the one Lord, and thenceforward took on much that is dark and repulsive to our oftentimes refined ignorance.

Amon-Ra was universally venerated, God as Divine Love; Ptah, the Former, Creator, God as Divine Wisdom; Osiris, Isis and Horus, the first expression of the Trinity, the one like Homer's Father Ocean, the source of all things, or the Nile,—the prototype of all gods, whether of Greece, or Rome or Norseland; Osiris and Isis, the latter the land of Egypt, the Mother. Under these two famous names are virtually comprehended all nature and all divinity. Conjointly they denoted the reproductive power in nature, or the masculine and feminine principles of the soul.

This idea of fecundation on the one hand, with conception and parturition on the other, was the earliest idea of Divine office with all ancient nations; Isis, goodness, the thousand-named, signified her manifold worship. These were followed by Thut,—Thoth,—the scribe of the gods, and Pasht, the evil god. The moon was the habitation of Thut, the Grecian Hermes, who was invoked by his adorers as the thought and will of the sun-god, Ra. Their temples had so fallen into decay in the time of A-ahmes, the eighteenth Dynasty, that he gave orders to provide for the home of the divine Ptah in Memphis, and for Amon-Ra, the gracious god of Thebes. An inscription at Dendesah to Ptah reads thus: "He who created all being, who formed men and gods with His own hand."

Of his temples we can form no idea. Their magnificence was proportioned to their conception of him. The oldest kingly residence is Ha Ka Patah,—"The house of worship of Ptah." Surely they builded as before the Infinite as they comprehended him. The dead of the Memphitic district "rested in the land of life." In the stony desert adjoining

was the special temple of Osiris, "Serapæum,—the House of Gold," embodying the idea of resurrection.

The Esculapius of Egyptian myth was I-M-hotelb, the son of Ptah, the great Physician. The wives of kings were called prophetesses of the goddess, Hathor, or Neith. Of all offices, that of the "Hershesta" seemed most honorable,—teacher of the secret things,—for they possessed all hidden wisdom in the ancient times in all departments of learning and affairs of state.

Those who dealt with spiritual truths were called Magi, while those versed in natural sciences were considered the wise men. The Land of Punt to them was the original seat of the gods. From Punt the Holy Ones traveled to the Nile Valley, at their head Amon-Ra, Horus and Hathor. Scientific students assume periods of stone, bronze, and iron, upon which Egypt casts scornful glances, and we gladly bridge the chasm by three periods preceding these,—The Golden Age, when innocence and integrity prevailed, when men did good from the love of it; the Silver Age following,—the elder days of art, when builders wrought with curious care,

All the seen and unseen parts,
For the gods see everywhere;

the period of the recognition of the Divine reigning as Truth without Love, where we find our Egyptian studies. The Ages of Copper and Brass signify a still greater remove of the intellect and affections from the Divine source. We cannot too frequently revert to certain statements concerning these periods so far back in the dim past to us, but to the Creator, with whom a thousand years are as one day, that past, like the present and future, is an eternal Now.

We may have to take a new standpoint and gaze at this Noachic family of nations who represent the Ancient Church, the people of the Silver Age, covering a tract of country, which, seen from one of the Libyan hills, would give a bird's-eye view of a valley, Egypt, in the distance a mountainous district, Sinai and Canaan, and behind the

valley the plains of Arabia and Babylon rising toward Persia.

He who in the beginning made the heavens and the earth created the earth in perfect correspondence to the heavens. Even in their physical formation these countries were representative of something existing in the mind of man; Canaan standing in relation to the spiritual mind, with its mountains and hills, as Assyria and Chaldea to the rational, and Egypt to the scientific plane. In a lifeless desert, save for the inflowing Nile, it well represents the natural mind unenlightened by the higher spiritual mind which draws its fulness from the Infinite.

These people at length were such as sought to be wise from their own scientifics as to Divine things, and in the time of Jacob contained knowledges of the truth, especially among the Hittites, to whom we have before alluded. This Egypt was once the seat of the Ancient Church, although the life of that Church was neither so sublime and internal as in Canaan, nor so free and rational as in Assyria, yet was more systematic, exact and fixed. The forms of true worship could be retained in Egypt, thousands of years after it had been lost both internally and externally in other nations where once it had flourished. The Church before the Flood, whether of water or its correspondent evil and falsity, in the Golden Age existed in Canaan, which was bounded first and last by great rivers,—“from the Euphrates to the Nile”; and with the Hittites, the best of these Canaanites, who occupied the frontiers of Egypt, remained some of the declining glories of that Most Ancient Church.

This helps us to see how the statement can be truthfully affirmed that in primeval ages these Egyptians worshipped the One True God under His holy name, Jehovah, which does not at all contradict that in Exodus, when Moses and Aaron received Pharaoh’s answer to their demand to let Israel go in the name of the “great I AM.” “Who is Jehovah, whose name I must hear to send away Israel?”

The time of the Exodus under Menephtah was the time

of the final consummation of the second or Ancient Church in Egypt, and the record simply shows that the knowledge of Jehovah was lost to these people as a living reality, although their hieroglyphs faithfully portray their perfect familiarity with the most exact Science of Correspondence; and as generation after generation began to pervert this knowledge, it was not longer permitted them to worship Jehovah, or even to know Him by that most holy name. That they did know Him is proven everywhere, and this sacred name, the Ineffable, comprehended their theology. Even the sign of the god Ra is not found among the inscriptions until the twenty-second Dynasty. The most ancient records deciphered bear but small tracery of the names, Aah—Ioh—Ehe, which are considered remains of the One Name.

Certain knowledges remained with the priesthood, who long guarded them with jealous care. At a much later date we find Plato and Eudoxius studying under the priests of Heliopolis,—the last words of wisdom. In this place was made the first effort to arrange the Pantheon in groups of nine, which led to the identification of the gods one with another and thus prepared the way for a return to the monotheistic idea. The original god of the nine was always represented in human form; the sun-god became Ra, in whom the world of the gods was unified. As to the Eternal and Infinite One, of whom no image was made and no name given, the hieroglyphs give the following: "God is the Creator of all things. All that lives was made by Him and He formed all things, but He Himself was not formed." "God is eternal, omnipotent, merciful." "I am everything which has become and is and will be and my veil no mortal will remove." "He is the One of One, He who exists essentially, the only One who lives substantially, the sole Generator in heaven and earth, who is not Himself generated."

Long before the prophecy of the Messiah by Hebrew prophets, an Egyptian poet in the reign of Thothmes III. had said, "A king shall come from the south, Tmeni, 'the Truth-

declaring,' the son of a woman of Media. His name for all eternity will be established." From a papyrus now in St. Petersburg, found in 1116 in the temple at Luxor, Champollion gives the birth of Amon-Hotet as portrayed upon its wall. "Amon descended from heaven and became the Father; the Mother, still a virgin, to whom he said, 'Amon Hotet is the name of the son who is in thy womb. My soul is in him and he shall wear the two-fold crown of royalty, ruling the two worlds like the sun forever.' "

Among data of 4500 B. C. are placed "The Instructions of Ptah Hotet." How was this monotheistic idea so entirely supplanted by the polytheism of later Egypt, the most developed and complicated system, whose forms are monstrous, because so great a combat with underlying truths was necessary to establish it; a system so gross that we shrink from its contemplation? The scientific mind delights in forms and systems, which, when adopted and rigidly adhered to, as in Egypt, easily become a body without a soul; which forms remain after the ideas for which they stood have been perverted, rejected, and forgotten.

Another reason for the multiplying of deities was the fact that intercourse with the spiritual world had remained with many from the time of the Golden Age, when it is said the Lord talked with man and angels were his visitants; yet had become faint and uncertain, as things appear in a mist, for Truth and Love were veiled; for again it is written, "The Lord will create upon all the glory a covering,"—a covering adapting the truth to the states of reception of the wandering children. Appellations were given in different localities to the same deities and names were combined according to fancy or seeming necessity; also the knowledge that every created thing in the universe had a spiritual counterpart was replaced by a most complete materialism, which deified, not the relation sustained, but the created thing itself,—mountains, rivers, animals, and thus was developed nature-worship, as in the case of Apis and Mnevis at Memphis and Heliopolis in the time of Kaken, second Dynasty.

All animals were related to some abstract quality with degrees of meaning. The bull signified natural good, and in a supreme sense the Lord's Divine Natural, in which resides all Divine Power. The simple star in the original Akkadian stands for heaven, the sign of the god, Anu, the signification of his name which the Egyptians held in common with them, resulted in the worship of heaven as an individual, a grand or great Man.

The root of Anu signifies "high." The gods were of old supposed to dwell on mountains, hence in the movement from the northern regions of Armenia, from Ararat, one of the fifteen provinces, were those who knew that Japhet or Iapetos, was the son of Heaven and earth, an aborigine, the most ancient of men. The Japhetic nations all lived in the truest simple life that is largely retained by the good Tartars of to-day, as shown by travelers (see "Myths of Greece") and the Lord was present in their worship.

Among those on the shores of the Euxine, we find a grandson of Ham, with a colony called Cashim, a son of Mizraim, or the Egypys, the men or race whose scientific plane of mind was most developed. These Colchians were soldiers of Sesostris and Rameses, 2700 or 2800 B. C. The Tartar tradition places Japhet (Teacher of True Religion) in north and east Armenia, and the opposite, Audax Iapeti gens, often invaded the tents of Shem. Thus we see how all through from the Euphrates to the Nile the knowledge of the Lord once prevailed. We cannot fail to see it in every utterance of the kings. In the 12th Dynasty, Setutebab Ra,—“I say a great thing; listen! I will teach you the nature of eternity.” Thus floated before the Egyptian artist higher ideals than were dreamed of by the Greeks,—Art in the noblest sense of the word.

Ferguson in his illustrated “Handbook of Architecture” says:—

The progress of the Egyptians in sculpture and painting was hampered by religious restraints; yet they understood better than any other nation how to use sculpture in combination with architecture and to make their colossi and avenues of sphinxes a part of

one great design, and at the same time to use historical painting, fading by insensible degrees into hieroglyphics on the one hand, or into sculpture on the other, linking the whole together with the highest class of phonetic utterance and with the most brilliant coloring, harmonizing all these arts into one great whole, unsurpassed by anything the world has seen during thirty centuries of aspiration and struggle,—since the brilliant days of the great Pharaohs.

This was because their minds were truly open toward Heaven, from which comes all high inspiration. True, some of the Greeks caught the spirit, and like Apelles cried out, "I paint for eternity." How many to-day do their work with such an ideal before them? How many could dwell, as did the Egyptians, upon the thought of the Hall of Osiris, where forty-two inquisitors place each individual on trial? When we consider that these forty-two inquisitors may represent our own consciousness, simply an expansion of the idea involved in "My son, remember!" the deeds and thoughts which have made up our lives, we may well ponder upon it.

"Placer of spirits, Lord of Truth is thy name. I have not privily done evil against mankind. I have not told falsehoods; I have not been idle, or this, or that. I have given food to the hungry, drink to the thirsty, clothes to the naked." This is from the "Book of the Dead," of which Brusgch Bey treats at length. The idea dwelt upon seems to be that those who enter upon this change are followed with the prayer, "that he may breathe with his soul and thus break the fetters of flesh and be free." (Rev. 22: 7, 8, 19.)

During the twenty-sixth Dynasty "The Book of the Dead" was revised, which revision was called "The Saite Recession"; really a book for the living to study in preparation for the change incident to mortals. The 64th chapter contained all of importance. To Thoth, the scribe of the gods, it was given. It was Thoth who spoke the words of creation which Ptah carried out. In "The Book of Breathing" we find, "Thoth cometh to thee and writeth

for thee with his own fingers. Heaven hath thy soul, earth has thy body."

Time fails to tell you further of Thothmes III ; of the Sphinx ; of the dream of Prince Thothmes. Yet we must note the fact of the frequent expression, when anything magnificent was erected or appeared that "there had never been seen such since the Sun God, Ra"; and remind you of the earnest cry of Khunaten to the God he could not name.

This Pharaoh (Khunaten) toward the close of the eighteenth Dynasty was a royal reformer, determined to give life and meaning to the language which had described the Supreme Deity as the sole and only God, "the absolute Ruler of the universe," who was from all eternity, and whose form was hidden from men; but he was never able to separate the outward garment from that which it covered and his appeal to the Deity he could not name comes to us from the dim twilight of the ages, awakening our sympathy.

This system of religion, 'tis said, fell to pieces when Serapis was destroyed by Theodosius the Great, 379, but only the external ruins, the accretions of a false science, the sensual perversions of the deepest and highest. Egypt still stands as a sublime monument to the Ancient Church. Her pyramids, temples, obelisks, with their inscriptions, may yet bear witness to the glories of the Silver Age. Read in the light of a true science, she may again be an open book and as a nation perform her orderly use in winning the world to its old-time allegiance to its Lord.

We cannot fail to be interested in the following quotations from the Word and the Writings concerning Egypt, which signifies a church in its beginning of superior excellence, compared with the Garden of Eden and the Garden of Jehovah, the corner-stone of the tribes; the son of the wise and of ancient kings: True Christian Religion, nn. 205, 275, 279, 635; Apocalypse Revealed, n. 503; Heaven and Hell, nn. 87, 105; Coronis, nn. 44, 45.

In that day there shall be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria and the Egyptian shall serve with the Assyrian. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land which Jehovah Zebaoth shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, my blessing. (Isaiah xix, 23, 25.) This signifies that at the time of the Lord's coming, the scientific, the rational and the spiritual should make a one; and that then the scientific should serve the rational and both the spiritual. By the repetition of the words, "in that day," is meant the First and Second Coming of the Lord. (True Christian Religion, n. 200.)

I have been led often to think, as I have pursued these studies, of the answer made by a New-Church minister to my query, "Will not many be brought to an acknowledgment of the Lord through the sciences and be able to enter the New Jerusalem?" He replied, "The City hath Twelve Gates!"

SUSAN WOOD BURNHAM.

Authorities consulted:—The Word, The Writings, Champollion, Brusgch Bey, Young, Max Muller, Wilkinson, Maspero, and others.

ON OLIVE SCHREINER'S "WOMAN AND LABOR."

IN a recent number of the *Atlantic Monthly*, we are reminded of the important function performed at every public concert by that invaluable person called by the author the "creative listener." If I may borrow and adapt the phrase, I should say that Olive Schreiner's book on "Woman and Labor,"* interesting and stimulating for what it is in itself, becomes particularly significant at the present time because of the appreciative creative listening that it has called forth from a large body of thoughtful men and women. It takes up the important subject of woman's economic relation to society in the past, the present, and the future, deals with it in a large, constructive spirit, and expresses radical convictions thereon with peculiar earnestness and vigor. For this reason, and especially because of the approving welcome it has received, "Woman and Labor" is a book to reckon with. I purpose in this paper to give a brief summary of its contents, and then to take up the question of how far we are justified in following the author through her reasoning to her conclusion.

To the book itself, in the form it has taken, a peculiar interest attaches from the circumstances under which it was written. Through many years the author, in her home in South Africa, had worked on a comprehensive volume, set off by divisions and chapters, on the subject of the sex relation in plant, animal, and human life, and had, by 1899, practically completed the entire work. At the outbreak of the Boer war, she had temporarily left her home, and

* *Woman and Labor*. By OLIVE SCHREINER. New York: Frederick A. Stokes Co. 1911. 299 pp., 12mo. \$1.25 net.

through the entire period of hostilities was prevented from returning. Later she learned from a friend that her house had been looted and that the book, with her other papers, lay burned in the middle of the floor. Some months afterwards, when confined under circumstances of distressing anxiety in a rude cabin, and there rigidly guarded from imminent danger, she felt it necessary to distract her mind by some piece of constructive work; and so she composed this volume as we now have it, drawing from her memory from one chapter of her original work. Realizing at last that she could never rewrite the entire book as she had planned it, she decided to publish the present chapters, in spite of the fact that their fragmentary character might cause misconception as to certain important issues not here dealt with. Only in the most cursory way is she able to touch upon these in the explanatory chapter that introduces the volume.

In the first chapter, which like the two following bears the common title "Parasitism," the successive eras in woman's economic history, from primitive times to the present day, are passed in rapid succession. At each period in the past, woman has had her distinctive share of useful, honored toil; in savage times she was the companion of the man in his nomadic life; later, when he became a settled agricultural laborer, she undertook the varied duties that lay within the common home; still later, when society became more fully organized, and man's occupation, as bread-winner, soldier, and magistrate, became more complex, woman still had her special duties to perform, rearing and educating her children, spinning, weaving, keeping full the family stores of food, medicine, and clothing. Recent times, however, have radically changed these conditions for both man and woman. Machinery has greatly reduced the necessity for man's manual toil, and its introduction has brought, to those that are unfit, the problem of the unemployed. Yet in compensation vast opportunities for new kinds of intellectual work have been opened in the fields of invention.

engineering, journalism, and many kinds of professional activity. But woman's peculiar duties have one by one been gradually lessened in importance: wholesale production provides the material necessities of the home, and labor-saving devices reduce the need of household toil; the machinery of public education takes the children largely out of the mother's care; and the conditions of modern society more and more require of the wife that she bring into the world not many children, but only such as can be educated adequately and trained to usefulness. The result is, that since woman finds the sphere of her former usefulness rapidly diminishing, she demands it as her right, in this new society that is emerging from the old, to reach out freely for her full share of the world's honored and socially useful human toil.

The next chapter opens by showing that the danger that confronts the unemployed woman is not that which confronts the unemployed man: namely, that unless she find work she will perish: rather that she will attach herself to the man as an undignified parasite, a creature nourished in idleness by a society to which she contributes nothing but the passive exercise of her sex function. And this, the author goes on to show, is a grave danger, not alone to woman herself but to the race as a whole. Again past history is reviewed, to show that wherever a period of decadence is found in a people's life, whether in the ancient civilizations of Greece, Rome, and Persia, or in modern China and Turkey, there too is found the phenomenon of sex parasitism among the well-to-do. Lack of employment leads to listless indolence; this, aggravated by luxury, causes distaste for the proper duties of motherhood; and from this there is but one step in the progress in degradation—from the effete, parasitic wife to the kept mistress and prostitute. The resulting degeneracy, it is pointed out, is not confined to the woman herself, but is passed on to the children she bears and brings up under her influence. And so the race as a whole pays the final price for its folly.

The third chapter entitled "Parasitism" sums up and enforces the two that have preceded. It begins by affirming that although in the past sex parasitism was found only among the women of the dominant class, today a condition threatens in which labor-saving devices and the increase of wealth will make possible the spread of parasitism among the entire body of women in civilized society. The gravity and importance of the situation in the present age is therefore unique, and is full of significance, not for the present generation only, but for the future of the race.

The solution of the labor problem for the man—the chapter goes on to show—far from solving the problem for the woman, only creates a condition more favorable for the spread of parasitism among women of all classes in society. Woman's problem is therefore hers to solve, and she can solve it only by determined, conscious, and persistent effort herself. It is the consciousness of this need, felt at first chiefly among women of the more cultured and wealthy classes, yet spreading among women in all classes of society, that lends dignity and a sort of religious significance to the woman's movement as a whole. However humble a part in it any single individual may have, the effort she puts forth, and the personal sacrifice she often makes, have their deepest motive in the underlying consciousness that her struggle is to improve the whole condition of her sex and of her race. That this motive is a healthy one, deeply implanted in the consciousness of the individual, is shown chiefly by the fact that the momentous issues are grasped but vaguely by the majority of women who act under its influence: it has many manifestations, but a single significance. Like the laborers fashioning a Gothic cathedral, women can not foresee the final shape that the building is destined to take, but they work with no less devotion because their vision is incomplete. The woman's movement is, then, not a new and passing phenomenon, but is a part of the age-long struggle that men and women have together made toward freedom; and in spite of isolated cases of

selfish insincerity it is an irresistible progress toward a higher condition for humanity as a whole.

In the next chapter, entitled "Woman and War," the question is raised whether in the search for useful fields for woman's endeavor some natural line of division may be found separating the occupations of men and women. In answer, it is admitted that some such solution would be in harmony with human evolution in the past, and that it is possible, though improbable, that some subtle correlation may be found connecting physical conformation with special intellectual aptitudes. But, it is held, present experience does not warrant us in making any such distinctions; rather does the accomplishment of those women who have undertaken new fields of labor indicate that there is nothing in the brain of the woman that limits the kind of activity that she may successfully engage in. Even if it be true that general tendencies of aptitude may be found peculiar to women, such as the racial aptitudes of the Jews for religion and of the Germans for music, it would be absurd to make such tendencies the basis for restrictive legislation. Only free trade in labor, with equality of training, can settle the question; meantime, in the absence of proved principles justifying special distinctions, woman denies that there may be justifiable restrictions, and claims all labor as her province.

Including too the activities of war?—it may be asked. "Yes," replies Miss Schreiner, "more particularly in that field we intend to take our part." Indirectly, it is pointed out, woman has always borne more than her full share of the burden of war. And in the modern conditions in warfare she can take as well an active part, whether as manager or inspector in the commissariat department, or as soldiers aiming the long-distance rifles that now take the place of sword and battle-axe. But the final influence of women in respect to war will be to do away with it altogether, and this for the reason that women, knowing the cost of bringing life into the world, realize as men do not the folly and the

horror of wholesale destruction of life. In the sacking of a city it is not the artist who countenances the wanton destruction of precious and beautiful works of art.

The next chapter is entitled "Sex Differences." It points out first that except in the case of the organs peculiar to sex no real difference exists between the physical structure of man and woman. In respect to the organs of respiration, digestion, of the senses, etc., greater differences are often observable between members of the same sex than between those of opposite sexes. A similar situation is found to obtain in the matter of sex psychology. In general capacities and aptitudes men and women are essentially the same. It is only in the actual reproduction of life that the peculiar part that women play gives them a psychological experience radically different from that which can be known by men. The conclusions that follow from this analysis are two: First, that sex differences give no justification for debarring women from any field of activity, social or civil, in which her capacity and experience are practically the same as the man's; and second, that in respect to those matters that peculiarly affect her sex, such as legislation on questions of sexual morality, woman has interests that she alone is fitted to protect, and that can not be resigned into the hands of the opposite sex. In every field of life, therefore, alike those in which sex appears to have no part and in those in which it does, woman claims all labor for her province.

With this chapter the constructive argument of the book is complete. The final chapter undertakes to answer some of the objections commonly urged against carrying the principles of the book into actual practice. These may be briefly summarized.

The first argument taken up is that woman's function as child-bearer, actual or potential, is her contribution to society, for which she merits full support, either by the individual, her husband, or by the state as a whole. The answer to this is—and it is given in scornful terms—that man, who allows woman to undergo arduous drudgery for

his own ease and profit, can make no such proposal sincerely and in good faith; that those who urge this point most strongly, moreover, really object, not to seeing woman undertake arduous and ill-paid toil, but to see her enjoying the comparative ease and high income of the well trained professional worker.

To the objection that in the highly specialized work of the future, women may be found less and less capable of taking an efficient part, answer is made that the probability is rather that her sensitive nervous organization will be found peculiarly well adapted to the tasks that the future will find for her to do. And the challenge of the doubter who urges that woman's record in the past does not warrant such a prediction is met first by a reference to woman's honorable record of achieved successes, and then by an appeal to that deep consciousness of latent power that is the real source of every woman's confidence in herself.

Even if all this be granted, it is sometimes urged that woman's assumption of public duties would make women themselves less attractive to men than they are when their sphere of life is domestic, and that the race would suffer from any such lessening of mutual attractiveness, sex for sex. Miss Schreiner scouts the possibility of any such condition in the future, first on the more general ground that sex attraction is too deeply rooted in the nature of the race to be disturbed by mere changes of custom, and then on the stronger particular evidence of experience, which shows that the women who have trained themselves for new kinds of responsibilities have been found to be, not less, but more attractive to men of intelligence and power. Not this alone, but more: if women as a class become through their own efforts financially independent, the relations between the sexes will be put upon a healthier basis than they are at present, and personal qualities, not financial status, will determine eligibility in marriage. Only the men who wish for the sake of their personal indulgence to keep woman in the position of helpless parasite will regret the healthy financial independence of the other sex.

The next matter taken up is the question whether woman, by progressive self-improvement, is likely to reach a point of progress where she will find herself separated, as by a gulf, from the more slowly developing man. The answer is, no: the sexes cannot develop independently, but as one sex improves it passes on its quality as an inheritance to both sexes of the following generation. We must not, moreover, in our interest in the coming of the new woman of the future, neglect to recognize as well the coming of a higher type of man.

But is not the present unrest observable in society, with all its personal discontent and unhappiness, a symptom of dangerous import in forecasting the future of the woman's movement? That there is unrest Miss Schreiner readily admits, but she attributes it to the rapidly changing conditions of our time, in which many an individual finds himself thrown out of adjustment with the social life of his immediate environment. The conflict is therefore seen to be a matter affecting individuals, and is not felt by all the members of one sex, or the other, as a class.

One more objection remains to be answered: Is not professional jealousy likely to compromise the happiness of men and women occupying the same fields of remunerative labor? Such jealousy is indeed to be looked for in people of small, mean nature, and men are often jealous of each other's success; but it is noteworthy, too, that a man's closest comrades are likely to be those of similar occupation with himself, and it is wholly natural to expect, that as men and women are associated together in the same kind of work a quality of comradeship will grow up that will be the soundest possible basis for the healthy, happy relationship that is the ideal goal of all our present hopes.

Such is the argument of the book, in brief resume: and now, what are we to think of it? The author would not have us merely acknowledge our interest and then lay the book aside. The whole work is a challenge: we are to accept its conclusions as convincing, or, rejecting them, it

is ours to show cause. Personally, I can not accept them, and I shall try to show the reasons. It is no task to take lightly; the subject is serious in itself, Miss Schreiner's approach to it is notably earnest and sincere, and the conditions for which she would supply a remedy are genuine perils, not to be denied or carelessly minimized. In meeting her argument, I shall refer first to a few matters of special detail that seem to call for comment, and then take up certain fundamental assumptions, underlying her entire argument, which in my judgment require serious modification.

In developing her theory of the peril of sex parasitism Miss Schreiner very truly points out the influence of modern machinery in lessening the arduous domestic toil formerly accepted as woman's distinctive province; but then she goes on to leave the impression that except in the matter of child-bearing all domestic responsibility is destined gradually to diminish until at last the vanishing point is reached. But is there not a point beyond which this responsibility can not diminish? Housekeeping is still to be done, children are still to be reared, and a variety of duties are still to be performed in the name, if not of housekeeping, then of home-making. To be sure, there is a disposition frequently shown to minimize these responsibilities by living in hotels, by entrusting certain duties, even to the care of children, to paid assistants, and by getting along with homes that in one sense are not homes at all. But if this condition is to be accepted as normal, can it fairly be said that women who desire to serve society take full advantage of the opportunities that present conditions now offer, and that future conditions will always offer? I speak not so much of the laborious toil that restricted incomes impose, but of the lighter duties, yet none the less important, that need doing in every well conducted home, no matter how comfortable the financial circumstances. And my point is not met by saying that if the things get done, by help hired by the income either of the husband or of the wife, the same end is accomplished: if done by the

wrong person it is not the same thing that is done—something else is substituted for it.

A significant phrase in Miss Schreiner's argument has bearing here. She demands as woman's right that share of human toil which is not only "socially useful," but also "honored." What if toil that is inherently useful is becoming dishonored—whether by men or women, or both? Is not the solution to restore domestic duties to a position of the highest honor in society? And can this be done unless women themselves are the keenest to see the intrinsic honor of such duties, and the most steadfast to carry their vision into practice? Miss Schreiner nowhere indicates that the difficulty lies largely in the attitude of society toward its own problems; she accepts without criticism the present tendency to minimize the importance and dignity of domestic duties.

When she touches the more purely economic aspect of the problem of woman's labor, Miss Schreiner approaches, but fails fairly to face, an economic and human problem of grave importance. She speaks of the problem of unemployment among men, but only to show that it is different in its issues from that of non-employment among women. After that she speaks only of the desirability of finding employment for women, overlooking entirely the economic consequences that would follow if women as a class should compete against men as a class for the productive and professional work of the world. The whole problem of non-employment arises because of the limited amount of work to be done in the world; and it can hardly be assumed, I think, that with a doubling of the supply of productive workers will come a doubling of the demand for productive work. To be sure, conditions are rapidly changing, and Miss Schreiner very properly points out that with the advent of modern machinery, which largely does away with the need for unskilled manual toil, has come a large increase in the demand for skilled labor and professional service. But there is no warrant for believing that this demand will

increase indefinitely. At present the problem of non-employment, especially in new countries, is largely the problem of the unskilled, but in thickly populated countries, like Germany, the problem of an educated proletariat is already upon us, and it begins to be felt even in so new a country as our own. As time goes on it is likely to be felt increasingly, and the advent of women as a class into the ranks of productive and professional workers would largely increase, even if it would not fully double, the gravity of the whole situation.

But, it may fairly be asked, what if it should come about that women should take their full share, or approximately that, of the world's productive labor and of the income that goes with it, even at the expense of lessening by so much the work to be done by men and the income they receive: would it not amount to the same thing, preserving for each family its own share both of work to be done and of income to be received? Were the question a purely economic one, the answer would be, Yes, it would amount to the same thing; but (and this is my present point) it would not be, economically considered, a *better* thing for society as a whole. There would be the same amount of productive work and the same amount of income; but there would be no more of either, and there would be the same amount of non-employment—only it would be differently distributed. Both men and women would find the scope of their endeavor limited by the pressure of competition, and would have to be satisfied by less than a full outlet for their productive and professional capacity.

But, as will later be shown, the question is not a purely economic one—it is a spiritual one as well; and it is pertinent at this point to suggest that the practical results would be very grave,—grave for society as a whole if men as a class were to compete economically against women as a class, and grave for the institution of the family, if husband were to compete against wife for the income that would support them. But after all, this belongs to a larger human problem to be taken up presently.

Before entering upon that, there are two comparatively unimportant points in the chapter on "Woman and War" that challenge comment. First is the statement that modern conditions of warfare make it perfectly feasible for women to take the field alongside of men as actual soldiers of the line. One can not help admiring the courage of Miss Schreiner's convictions as she pictures a female private soldier "guiding a Maxim or shooting down a foe with a Lee-Metford at four thousand yards as ably as any male"; and if the duties of a soldier were confined to shooting rifles at four thousand yards, one might indeed give equal admiration to the force of the argument itself; but it is too much to expect of the ordinary male mind to take substantial satisfaction in the contemplation of an army of Amazons any closer than through the pages of Virgil or Ariosto.

Again, when Miss Schreiner says that the influence of women as a class will be directed to doing away with war, every one will heartily concur. But when she gives it as a reason that women realize as men do not the cost in pain and toil of producing the bodies that war destroys, I for one am astonished at the superficiality of the reasoning. People have a singular way of forgetting the cost of human life in the excitement of impending war or in the heat of battle; and this is as true of women as of men. When women are swept away by the enthusiasm of the mob, whether in Paris of the Revolution or elsewhere, it is not recorded that they customarily pause to consider that the cost of producing life falls most heavily on their own sex. But let us grant, for the sake of the argument, that they do so pause: is the value of human life to be estimated in terms of the pains of child-birth? Is the mother's desire to preserve her son's life fairly explained by the fact that she suffered pain at his birth? And is the father, because he did not, the more indifferent in protecting him? Miss Schreiner is willing to rest her argument squarely on that assumption. To me it seems not so much a case of

fallacious reasoning as an evidence of blindness to great human issues, due to the passionate intensity with which she fixes her gaze on what seems to count for her argument.

When we come to look for the underlying cause of all that seems insufficient or fallacious in Miss Schreiner's argument, however, we find it not so much in these earlier chapters as in the section entitled "Sex Differences." It is therefore at this point that it is most profitable to change our method of approach and take up the argument analytically. The conclusion to which it all comes is this: that in order to provide themselves with an adequate outlet for their powers, and to conserve the best interests of the race, the women of the future should take all labor for their province, training themselves to do the same kind of work traditionally done by men, and to do it in the same way. The steps that lead to this conclusion are a series of general principles and particular applications that might perhaps be squeezed into syllogistic form; but little is to be gained by so doing. The general principles are: First, that the value of work to be done for society is to be measured in terms of its economic importance; and, second, that the capacity for doing work of any kind is to be determined by the physical and mental ability of the individual. And the particular applications are: First, that except in the matter of child-bearing, which under modern conditions affects woman's life in very limited measure, the socially useful and honorable labor to be performed in the world is that which is now for the most part done by men; and, second, that women's physical and mental ability to do this work is not to be distinguished from that of men.

The fundamental reason why I can not follow this argument is that it seems, in its emphasis on economic values and physical capacities, to leave out of account what might be termed spiritual values and spiritual capacities. With no disposition to underestimate the importance to society of economic service, we can, I think, reasonably maintain that such service is a means to an end higher than itself—

that is, spiritual service. It is not so much a question of the nature of the work itself, but of the motive, the underlying purpose for which it is done. The farmer who raised a crop of wheat to sell for money performs an economic service, and so far as this enables him to take his helpful share in the life of the community as a citizen, and in the life of his home as a husband and father, he performs a spiritual service as well. His wife, in her life in the kitchen, has economic importance for society, and both in her life there and in that of the threshold and fireside has a spiritual importance as well. And the point of all this is, that the satisfaction that he takes in his work, and she in hers, and society in that of them both, can not fairly be estimated by taking account merely of the economic accomplishment to be credited to each. It is not enough, therefore, to direct our attention to the economic side of life and take the spiritual for granted, as Miss Schreiner seems to do, but we must give these higher values the same place in our theories that they have in life, if our theories are to body forth the whole of life as it is, or may be lived.

And is it true that capacity for doing work of a given kind is a matter of physical and mental ability only? Or does love of the work, a sense of its worth-whileness, and a conviction of one's fitness to do it enter in? The question is rather, Can any work be well done without such a feeling for it? The answer is self-evident, and every time we speak of a man's occupation as his "calling," we give unconscious recognition of it. Miss Schreiner does not deny this principle, and in fact, if the point were pressed, it is not improbable that she would give it her acceptance. But it is significant of her whole argument that she never once makes the point herself. She judges a person's fitness for work of a given sort—a man's for astronomy and a woman's for war—by their physical and mental ability alone, making no account of an innate impulse toward self-expression in one's work. It is thus tacitly and by implication that Miss Schreiner establishes the general principles that are

the foundation of her argument, but the nature of them is always clear to see; and, to my thinking, so is the limitation of them too.

We draw closer to her actual argument when we take up the idea that the socially useful and honorable labor to be performed in the world is that which is now for the most part performed by men. If the economic test of income is applied, this is undoubtedly true. But of uses measured by spiritual standards she takes no account. Even the economic test, strictly applied, regards the husband and wife as absolute units, and takes no account of the indirect stimulus and help that the woman can give the man for his work in the world, and he can give her for that of the home. To the word "employed" she gives only the narrowest meaning. If the so-called unemployed woman of the present is the dawdling, pampered doll whose portrait Miss Schreiner so graphically draws, all would agree that the sooner she sets up as type-writer, engineer, or soldier, the better for all concerned. But what of the woman who, in present conditions, not only lives in a house but makes a home and expresses herself in it, and whose influence is felt both indirectly, in the lives she touches, and directly, in the opinion she helps to mould and the causes she personally furthers? Economically considered, she is to be classed with the plaything as an unproductive consumer; but the common sense of the community has another standard—not fine enough, perhaps, fully to appreciate her, but sufficient to feel something of her worth nevertheless. And now comes the important question, namely, leaving out of consideration the Turkish woman in the harem and the Roman princess in the decadent Empire, is the self-indulgent parasite whom Miss Schreiner pictures the inevitable result of present economic conditions, or is she the result of moral weakness in her parents, selfish brutality in her husband, and of foolish social ideals in society at large? If the same economic conditions and better and wiser training produce the understanding, sympathetic, stimu-

lating type of woman we all know, may we not fairly conclude that the solution lies, not in the reconstruction of our economic life, but in the improvement of our spiritual ideals and training? No, the social usefulness and honor of any work is but poorly measured in terms of economic service—woman's especially, but man's as well. And if the future is to adjust some of the economic inequalities of present conditions, may we not look forward to a time when human life, man's and woman's both, will be, not all competitive struggle for economically productive labor, but in large part the pursuit of intellectual, artistic, and humane—in a word, of spiritual—ideals? The comradeship of the sexes in that future would not be that which Miss Schreiner pictures, a thing of professional clubs—bar associations and medical societies—but would be the extension of intellectual and human interests such as we have now in some degree, and know fairly well how to value.

The last point in Miss Schreiner's reasoning, that which brings it all to a head, is her declaration that except for the difference of sexual function man and woman are to be regarded physically and psychologically as the same: she can find no distinction between the sexes on which differences of social function can reasonably be based. She reaches this conclusion by a strict and exclusive application of the biological method, an application so rigid and absolute that it may fairly be challenged, I think, as unscientific. It is generally agreed among careful and disinterested scientists that there are subtle problems of human feeling and conduct to which the biological test may be applied only with the extremest caution, and this for the reason that the fields where the so-called spiritual problems lie are not yet won to biological science. We are justified, therefore, in refusing to follow Miss Schreiner when she limits the differences between men and women to those that the anatominist can detect in the dissecting room; when, more particularly, she recognizes only such psychological differences between them as can be directly traced to the differ-

ence of sexual function. On the contrary, evidence seems to be that the sexes are radically distinguished in their spiritual natures, and that these spiritual differences assert themselves in an endless variety of subtle ways, affecting the entire tissue of life—in instinctive feelings, in methods of approaching and using truth, and in the quality of human impulses and affections. These spiritual differences, moreover, seem to be supplementary each to the other, quite as much as are the physical differences, in consequence of which mutual relationship the idea of a marriage of mind with mind has quite as much validity as that of body with body. Whether within marriage or without, they determine and limit the quality of every man's experience and every woman's. The reason for this mutuality—whether it be explained as a result of biological causes wholly, an outgrowth of physical conditions in the development of the race, or whether it be accounted for, in part at least, by spiritual forces transcending physical—is a question that need not here concern us. The one important thing is the *fact* of the mutuality, and as a fact it is simply a matter of human experience, and not of philosophic theory. To me it does not seem a debatable thing: if Miss Schreiner does not see it, or if, seeing it, she minimizes its importance, it is vain to dispute the point: those who do see it simply part company at this most important juncture.

If, then, rejecting Miss Schreiner's reasoning, we depurate the program she advocates, what are we to substitute for it? Certainly no program that shall deprive women of the fullest freedom in working at the problem. And I say *the* problem, rather than *her* problem, for the principle of mutuality that I conceive to be the solution of it makes it a matter of equal concern to the man as to the woman. Together, therefore, they should search for principles, in the free acceptance of which satisfaction may be found. In the effort to approach the problem of Miss Schreiner's book on the positive, and not merely on the negative side, I venture to suggest a few of these simple principles that seem

to have direct and important bearing on the large question at issue.

The most fundamental thing of all, it would seem, is that what women are searching for, as well as men, is not the thing that they have the power or ability to do, not the thing that will be recognized as "honorable," not even the thing that seems on the surface most gratifying, but rather what is most useful—useful in the largest sense. In saying this I recognize that Miss Schreiner would heartily agree: her depreciation of sex parasitism, in which attitude she has the sympathy of every thoughtful person, is largely on the ground that it is destructive of the interests of the race as a whole. But in applying the principle, those who believe that the difference between the sexes is radical, and involves a spiritual and psychological element extending over the whole of life, and not limited to the experience of parenthood, and who find that these differences have a mutual relation to each other,—those who so believe will naturally feel that the man will serve society best by following the direction of his own nature, and the woman by following that of hers—not in mutual opposition, or even in independence, but in cooperation, each with full recognition of what can only be done best by the other. This principle is brought to practical realization in the institution of the family, conceived not merely as a biological necessity or a social convenience, but as an opportunity for a unique quality of spiritual and social usefulness. This usefulness is not essentially a thing of comradeship between independent units, however comradeship may contribute toward it, but of mutual helpfulness by virtue of opposite natures—of frankly accepted mutual dependence, rather. And this relationship is further emphasized in the rearing of children, in which work the contribution of each is supplemented by that of the other, and so made complete.

If the world consisted of families, there need no more be said; but what of those whose independence is a thing not of theory, but of fact? Their independence, of course,

can not be overlooked; but neither, for that matter, can their sex: some are men, and some are women, still. And is it not clearly to be recognized that the essential fact of sex lies deeper than the accidental fact of independence? If the principle of usefulness is to guide in these cases too, does it not follow that the best opportunities for men lie in the field for which their nature specially fits them, and those for women in fields equally appropriate for their natures? In this view society itself is a larger impersonal family, to which independent men as a body make their contribution, and independent women theirs; the principle of mutuality still holds, and each sex not only finds appropriate expression for its own special qualities, but also feels the benefit of what the other contributes toward the common life.

These are the principles, then, in their simplest outline; and it is no part of this argument to try to carry them to their practical application. They simply point in a direction, and that is all that Miss Schreiner's do. They start on common ground with hers; namely, that present conditions are not satisfactory, and that satisfaction will come only as woman finds expression for herself in constructive work that shall be both appropriate and dignified. But whereas her program minimizes differences of sex, and advocates competitive rivalry in economic service, this other accepts the fact of sex difference in its fullest meaning, and advocates cooperation in spiritual service as an end, to which economic service is a means. The nature of that economic service is, and must always be, an individual problem. The fields in which men and women serve have never been, and probably never will be, mutually exclusive, and even where a normal division may be found, there must always be room for the exceptional case. It is none the less important, for all that, to discover a principle governing the normal case, a principle harmonious with the observed facts of life and with the past experience of the race, and, having found it, to look to it for the ultimate solution of our present problems.

SAMUEL S. SEWARD, JR.

EDITORIAL DEPARTMENT.

THE CONVENTION.

THE meeting of the Convention this year in Washington, D. C., will, no doubt, be long remembered as one of the happiest and most important in the annals of the Church. The spirit of harmony and of united constructive effort was characteristic of all the proceedings from first to last.

The religious services were pervaded with a spirit of uplifting joy and fervor which entered into the general feeling that the Church is ready for a new phase of progress. The opening services, in particular, were most inspiring and gave happy expression to the feeling of organic unity and efficiency which increased with the progress of the meeting. The use of the new "Book of Worship," and the beautiful order of services provided in it, was the occasion of the whole Church acting as one body of worshippers with one book and one form of worship. The consciousness of this unity, together with the intrinsic beauty and completeness of the order of worship itself, heightened the enjoyment and the spiritual significance of the worship.

The President's address, too, was a worthy expression of the spirit of the occasion and served admirably to give the key note to the subsequent proceedings. It is not too much to say that the extraordinary success of the Convention as a religious and business body was manifestly due in a large measure to Mr. Smyth's leadership. It was the prevailing impression that in him the Church has found a representative and a spokesman of rare fitness.

The very delightful and spiritually helpful Sunday morn-

ing and evening services were made unusually impressive by the solemn investiture at the morning service of the Rev. Julian K. Smyth and the Rev. Baman N. Stone as General Pastors. The Rev. Dr. Frank Sewall, Pastor of the Washington Church, officiated at the consecration of Mr. Smyth, being assisted in the laying on of hands by the General Pastors, James Reed and John Goddard. Mr. Smyth as President of the Convention officiated in the consecration of Mr. Stone, the same General Pastors assisting in the laying on of hands.

Perhaps the most important achievement in the history of the Church was the adoption by Convention of the new "Book of Worship." In addition to its admirable hymn book, the "Magnificat," the Church will now be provided with a complete liturgy, containing the order of worship for morning and evening services, an enlarged and improved collection of prayers and responsive services, the whole Psalter set to music, Bible readings for the Christian year, and revised rites and sacraments. The book is a historic growth, the work of many hands from the first organization of the Church down to the present time. But in its present form, and in some of its distinctive features, it is perhaps the crowning work of the accomplished chairman of the committee on the revision of the liturgy, the Rev. Dr. Frank Sewall. With characteristic persistence and indomitable energy Dr. Sewall has labored from his first entrance into the ministry to secure the adoption by the Church of a beautiful order of worship and a complete book for Church use. The book as now presented is certainly a monument to his enlightened zeal and service.

The Council of Ministers, which met in Baltimore, after much earnest and helpful discussion agreed unanimously to report the book favorably to Convention. The Convention with practical unanimity recommended it to the Societies of the Church. This action of the Convention was a response to a fast growing need and a general demand throughout the Church for united prayer and praise in one

common form of worship and the use of one common book. The spirit of unanimity and satisfaction manifest both in the Council of Ministers and in the Convention gives the best possible assurance that the book will serve its purpose to unite the Church more completely in the form and the spirit of its worship.

The disposition and purpose to go forward in new constructive efforts was shown also in the action taken to establish the Augmentation Fund which has been so eloquently and earnestly urged by the President of Convention, both in print and in public speech. The idea of this fund was suggested by the experience of the English Conference in the successful use of a similar fund to maintain and extend its ministerial activities, both in the missionary field and in the work of the regular established societies. The action has in view the raising of a large fund to be administered by the Convention to help weak and struggling societies and to extend our Missionary work. As a purely business measure the establishment of this fund supplies a substantial and permanent basis for extending the operations of the Church indefinitely and with results incalculable. It would put the Convention in a position to employ agencies and to meet demands which heretofore it has been utterly powerless to do, and would make the Convention a highly efficient instrument of the Church in building up its interior strength as well as in pushing its activities into the wide field of the world.

In line with this provision for increased efficiency, the appointment by Convention of a paid Secretary, who will devote all his time and energies to the business side of the various branches of church work, gives additional evidence of the new constructive spirit which has gathered strength and determination almost over night. The specific duties of this newly created office have yet to be more precisely fixed and more fully developed, but there is one obvious and hitherto neglected field, the importance of which on the business side we can hardly yet appreciate;

that is the business of advertizing the Church and its work in really effective ways. We do not sufficiently realize that the great outside world is for the most part profoundly ignorant even of the existence, not to say the work, of the New Church. It is quite common to meet in well-informed circles people who have never heard of Swedenborg, still less of the Church of the New Jerusalem. With systematic businesslike advertizing, followed up by a well organized lecture system, this condition of things would soon disappear, and in some at least of our great centers, the public would become as familiar with the name and work of Swedenborg, and with the general doctrines of the New Church, as now it is with the name of John Wesley and the great denomination which has grown out of his teaching. The paid Secretary could visit various localities and represent the educational, publication, missionary, and general business interests of the Church in a way never before possible; and thus could unify and stimulate all the activities of the Church effectively and progressively.

Among the measures looking more directly to the improvement of organized efficiency and the promotion of organic unity of spirit in church life and worship these three, the adoption of the new "Book of Worship," the establishment of the Augmentation Fund, and the appointment of a paid Secretary, are without doubt of epoch making importance. But mention should be made of the adoption of the new Constitution; also of the action taken to extend the circulation of the *Messenger* and the *Review*. The editor's report showed a growing appreciation of the *Messenger* on the part of the members of the Church, but the relatively small number of subscribers indicates that many are not taking and reading it who presumably could do so with great advantage to their spiritual welfare. In view of this condition, it was proposed that societies as such subscribe for a certain number of copies, sufficient to supply all the members who would like to have the *Messenger* as a regular visitor in their families.

The *New-Church Review* came in for highly commendatory words and the suggestion was made that the newly appointed Secretary take it as a part of his duties to represent and promote the interests of both the *Messenger* and the *Review*.

On the more distinctly spiritual level, there were interesting and valuable papers and conferences, not to mention the Convention sermons proper. The recently adopted feature of having as a regular part of the program, Monday, religious services, adds a devotional element to the Convention meetings which has done much to relieve the tedium of mere business proceedings, and at the same time bring inspiration and spiritual refreshment. A notable feature of the Convention services this year was the participation of the younger ministers. The Rev. L. G. Hoeck and the Rev. William F. Wunsch preached Sunday morning and evening respectively, and the Rev. E. M. L. Gould Monday noonday. These sermons, as also that by the Rev. Thomas A. King Tuesday noon, were all of a high order of excellence, and added distinctly to the spiritual profit of the occasion. Among the papers, two read to the council of ministers by the Rev. Charles W. Harvey and the Rev. William F. Wunsch on the "Relation of Swedenborg's Writings to the Word," were of special interest and value. They have appeared in the *Messenger* and should have wide and careful reading.

Two conferences were held: one on the Missionary work of the Church, and another on "the Present Tendencies of Religious Thought." The Convention was addressed by various active workers in the Missionary field and heard encouraging accounts of personal experience and methods by those who are laboring constantly to familiarize the great public with the fundamental teachings of the New Church. These Missionary conferences are always among the most interesting features of Convention, for they are recognized as belonging to one of the most vital parts of the Church's work.

The conference on the Tendencies of Religious Thought was significant as evidence that the Convention appreciates the importance of knowing the state of the world, as preliminary to its Missionary work more especially, but also to any well directed effort, collective or individual, to influence the world by preaching and teaching. The conference listened to three papers or addresses: the first, by the Rev. Lewis F. Hite, on the "Religious Tendencies in Europe," in which he reproduced some of the impressions he received abroad, especially in studies at the University of Heidelberg and at Paris. He directed attention to the strength and influence of naturalism and individualism as the two forces which in a large measure control religious thought not only in Europe but throughout the length and breadth of Christendom. The Rev. Hiram Vrooman followed in a paper on "Religious Tendencies in Our Own Country." He summarized succinctly the current drifts of our religious thought and characterized the New Church as the only genuinely Christian tendency. The Rev. Axel Lundeberg concluded with a brief address on the "Religious Tendencies Among the Foreign Populations of this Country." He said there is a prevailing spirit of naturalism, but that, on the whole, there is a free and open mind among these populations, eager to receive new truth; and that there is no prejudice against New-Church truth. He felt strongly that there is a large and encouraging field in this direction.

In close affinity with these two conferences was the meeting of the New-Church Evidence Society. It was well attended and the reports and addresses showed that interest in its work is unabated. With the cooperation of the Convention Literary Bureau, and with the valuable assistance of Mr. Charles Higham, a member of the English Evidence Society, the work of collecting references has gone on steadily, and efforts to influence public opinion have had encouraging results. The President of the Society was authorized to communicate with the *Messenger* and other

New-Church periodicals as to the feasibility of extending their exchange lists as a means of making the Church better and more widely known. This is obviously a combination of missionary work and evidence work. It combines giving and receiving information and interaction between the New Church and the great outside world.

Not unrelated to the Missionary interests and activities of the Church was a movement which originated in the Committee on Education, brought before the Convention as a part of the report of the committee, and presented in a paper by the Rev. E. J. E. Schreck. This paper, entitled "Religious Instruction During the High School Period," outlined a plan by which religious instruction given by properly accredited representatives of the several denominations should be accepted by the schools as the equivalent of one of the regular subjects of the ordinary curriculum. In this way religious instruction would be incorporated in the educational system of the country, and could be enjoyed by all classes of pupils without an extra tax on their time and strength. The Convention authorized the publication of the paper, and its distribution to the schools and religious organizations. The proposal offers a practical solution of one of the vital problems of modern life, namely, how, in view of the demands upon the time and strength of the pupils, to find a place for religious instruction. The family and the Sunday school have been unable to cope with the situation, and the result is that the young people generally are growing up lamentably deficient in religious instruction.

The Convention, as usual, was stimulated, enriched, and strengthened by the meetings of the Sunday-School Association, the Young People's League Conference, and other bodies, all serving to concentrate the various energies and activities of the Church in the one great occasion of the church year.

With this record of initiative and constructive work, the last Convention has, it is believed, marked an epoch. The Church has caught new breath and seems to be pressing forward with united effort to do its full work in the spirit of the Lord's love and wisdom.

L. F. H.

TRANSLATION OF THE LORD'S PRAYER.

THE Committee on the Revision of the "Book of Worship" early considered what form of the English version of the Lord's Prayer would be most suitable. There is one phrase in our present book which is unlike the translation found in any English Bible now current; and is unlike that which has ever been used by any other English-speaking worshippers. It is as follows:—

Thy will be done, as in heaven, so also upon the earth. And no other English-speaking body of the New Church continues the use of it in just that form, the English Conference having adopted, in 1852, the following:—

Thy will be done, as in heaven, so upon the earth.

The General Church also uses this form in its new "Liturgy." The Committee, after long consideration, reached the conclusion that the translation adopted in the Authorized Version of Matthew vi, 10, is the better, because simpler, English; while the other form, in its effort to be strictly literal, departs from the English idiom. Hence the Committee recommended its adoption, in its report to the Council of Ministers at its session in May, 1910, and the King James Version has ordered printed in the Tentative Edition of the "Book of Prayers and Rites" that year, reading as follows:—

Thy will be done in earth, as it is in heaven.

The report in this particular read as follows:—

The third petition of the prayer is certainly more readily grasped when worded, "Thy will be done on earth, as in heaven." The order of the words in the Greek is, "Thy will be done as in heaven, so upon the earth." There is no more reason for retaining this order than for saying "the will of thee," or "Father of us." "The will of thee" is the true order of the words in the original, but is not good English. The Greek language does not lack a word for "thy," yet by common consent we translate "the will of thee" by the words "thy

will" because it is idiomatic English and the other is not. So with the order of the words in the petition, "Thy will be done on earth, as in heaven" is better English than "Thy will be done, as in heaven, so also upon the earth." The word "also" in any case is not in the original. It is redundant, and should be dropped, if we are determined to adhere to our present form.

It very soon appeared by correspondence in the *Messenger* that many would be disturbed if the long cherished form of the Convention "Book of Worship" were to be changed to that of the Authorized Version. So at the next session of the Council of Ministers (that of June, 1911) the old form was ordered back, and now appears in the Tentative Edition of the new "Book of Worship." But the question of omitting the word "also," as recommended by the Committee, was raised at the last session, and the Council voted to recommend to Convention "that the first 'also' be omitted from [the translation of] the Lord's Prayer, because there is no equivalent for it in the Greek, and because then the English-speaking New-Church people of both continents will offer the Lord's Prayer alike." This recommendation was adopted by the Convention with only one dissenting vote.

But, as might be expected, this action has called out appeals, from some individuals, to the Committee engaged in final revision of the "Book of Worship." This editorial will endeavor to state them and answer them.

Of course the fact that we have always done a thing in a certain way is no argument that we always must do it so, if any sufficient reason appears for doing it differently.

The chief objection made is that the Greek word "*kai*" has both a conjunctive and augmentative meaning like the English word "also," thus expressing the idea of the Lord's will being done on earth in addition to, and in ultimation of, its being done in heaven. And this is confirmed by the fact that Tischendorf translates this *kai* into the Latin *et* (and), and Schirlitz in the "New-Testament Greek Lexicon" translates it into the German *wie auch*, (as also), using this very phrase of the Lord's prayer in illustration of the augmentative meaning of *kai*, and Swedenborg uses the Latin *etiam*

(also) in this place, and Alford, in his "New Testament for English Readers" gives in his notes "so also" as the exact English meaning of *kai* here.

These are all the objections that we have heard to the report of the Committee, and to the action of Convention under its recommendation. Now let us see what can be said in answer to them.

It is true that the word *kai* has a conjunctive meaning like the Latin *et* and the English "and," and, in some cases, an augmentative meaning like the Latin *etiam* and the English "also". Tischendorf, in using *et*, did not choose the augmentative meaning for the translation of this phrase of the Lord's Prayer; but chose instead the simple meaning "and," which translated into our tongue would not make good English,—for instance, "Thy will be done as in heaven, and on earth." It is evidently necessary, in order to make sense, to supply the word "so," for which there is no Latin equivalent. Then we have "Thy will be done as in heaven, and so on earth," which is not good English; and to make it good English we must drop the word "and," with which we started, leaving "Thy will be done as in heaven, so on earth."

Swedenborg usually adopted the translation of Schmidius, whose Latin Bible he constantly used in his work, and Schmidius translates the Greek *kai* into the Latin *etiam* in this place. It reads as follows:—

Fiat voluntas tua, sicut in coelo, etiam in terra.

This rendered literally into English would read,

Thy will be done, just as in heaven, also in earth.

Here again, to make good English, we have to supply "so," which has no equivalent in the Latin; and whether it is better English to say "so also in earth" or "so in earth" is the very question raised by the recommendation of the Committee and the action of Convention.

But Swedenborg did not always follow Schmidius; he sometimes made translations for himself from the original Scriptures. Twice at least he did this with the Greek *kai*

in this phrase of the Lord's Prayer. Then he rejected the Latin *etiam* and chose instead the word *ita*, which rarely has the meaning "also," although Freund gives two instances where he chooses so to translate it. But *ita* is the undoubted equivalent for the English word "so." Hence if Swedenborg is to solve this problem for us he seems to favor the form,

Thy will be done, as in heaven, so in earth.
For he renders the passage in Latin thus:—

Fiat voluntas tua, sicut in coelo ita in terra. (Apocalypse Explicata, n. 295.)

Fiat voluntas tua, sicut in coelo ita in terra. (Apocalypse Revelata, n. 749.)

This he is justified in doing, for the same reasoning operates in regard to the translation of the Greek as of the Latin. The Greek *kai*, like the Latin *et*, starts out with the simple meaning "and." The meaning "also," together with many other meanings, grew up with a growing complexity of uses to which it was applied in the process of elaborating thought in the progress of human history. Hence we find in the latest and most authoritative "Exhaustive Concordance of the Bible" (by James Strong), in the Greek Dictionary of the New Testament, the following regarding "*kai*: apparently a primary particle, having a *copulative* and sometimes also a *cumulative* force: *and, also, even, so, then, too, etc.*" Thus we see that the English word "so" is just as proper a translation of it as the word "also." And we may turn to the New Testament for illustrations of the rendering "so," to wit:—

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. (John xv, 8.)

The "so," in the last clause, is a rendering of *kai*. The Revised Version has rendered it "and," and supplied "so," as indicated by italics, making it read "and so shall ye be my disciples," which is not as good English.

We find a corresponding case of *hos kai* in Acts vii, 51, "*Hos hoi pateres humon kai humeis*," rendered in both the

Authorized and the Revised Versions, "As your fathers did, so do ye." This is precisely parallel with the phrase of the Lord's Prayer under consideration. The Greek of the prayer is,

Genetheto to thelema sou, hos en ourano, kai epi tes ges. It is translated by the Authorized Version in Luke xi. 2,

Thy will be done, as in heaven, so in earth.

It is translated by the Revised Version in Matthew vi. 10,
Thy will be done, as in heaven, so on earth.

If we translate the *kai* "also" then there is no Greek word left to translate "so," and if we supply it to make sense, or good English, we may well pause to consider whether we are not adding something to the Word of God—which is forbidden. It becomes a choice then between "so" and "also," for we cannot have both, as the report of the Committee has warned us, without having a word "which is not in the original." There can be but one choice if we are to have decent English. And the Authorized Version, prepared by the most eminent scholars of King James' day (1604-1611), adopted it; the Revised Version, prepared by the most eminent scholars of Queen Victoria's day (1881-1885), adopted it; and our own American Committee of Revisers, consisting of our most eminent scholars, adopted it (1901); and our brethren of the English Conference adopted it in 1852.

We can but conclude that the Committee of the Council of Ministers made no mistake in recommending it to the Council, that the Council made no mistake in recommending it to Convention, and that the Convention has done well in introducing it in the new "Book of Worship." Indeed, it will be a satisfaction, with this understanding of the matter, to feel, when we offer it, that we are using the same words as all other English speaking New-Churchmen in the world; and words which are found in the versions approved by the best scholarship of the world in two continents, and for three centuries. With confidence, then, we shall teach it to our children.

H. C. H.

BAHAIISM AND ISLAM'S MESSIAH.

IN the coming of Abbas Effendi, also known as Abdul Baha Abdas, to this country attention is called to the progress which this remarkable religion of the East is making in the world. He has recently made a similar tour of Europe, addressing large audiences on the subject of universal peace through the unity of religions. Indeed, this is what Bahaiism first puts forward to challenge the attention of the world in its missionary endeavors, namely, the unity of Divine Revelation through the successive ages of human history, each age receiving a manifestation of God that is suited to its needs. The method is to call attention to the essential truths contained in the writings of the prophets and teachers of every religion, and then to call upon believers to unite under the leadership of this latest of the prophets, who brings the Divine message to meet the universal need of religion today. And it is not merely a spiritual message; it is applied to the social and political problems of the hour, as well as to the conduct of the individual. The *Outlook* quotes the following from Charles Mason Remy, as perhaps the foremost representative of the movement in this country:—

He (Baha o'llah, the founder of Bahaiism) advises the Bahais to be tolerant, and in no way to separate themselves from other people, nor denounce those of other beliefs. All men are free to believe as they wish, but all are exhorted to unite in faith and to lay aside the prejudices and superstitions of past ages. Warfare should be abolished and international questions settled by arbitration. A universal language is favored as a means of bringing people together in unity. Legislation should be representative. The Bahais should be peaceful and law-abiding citizens. Their thought should be humanitarian before all else. Faith without works is not acceptable. One's worship should be supplemented by a pure and useful life in the world. Men and women should marry. Asceticism is discouraged. Monogamy is taught. Harshness and hatred are to be

overcome by gentleness and love. Man should not use intoxicants as a beverage. Opium and kindred drug habits are denounced, as is also gambling. (*Outlook*, Vol. 101, p. 326.)

The *Outlook* goes on to tell us that Bahaism has no priesthood or clergy; that its temples are like modern institutional churches, "to be surrounded by hospitals, asylums, schools, universities, etc., the whole group of buildings to be known as a Mashrak-El-Azkar, which literally means 'the dawning point of the mentions of God [or of prayer].'" But we are warned not to conclude that it is merely a phase of humanitarianism, for it is founded upon faith in a possible companionship with a personal God Who helps all who believe in Him.

Thus constituted, and filled with a conviction that it is Divinely ordained to bring the universal religion which the world needs and is ready to receive, Bahaism is preaching its gospel of righteousness and peace, of universal brotherhood under the Divine Fatherhood. The *Independent* says:—

The Bahai movement is attracting a larger and larger share of public interest and attention, as is deserving of a movement which in sixty-seven years has manifested enough power to unite Jews, Christians, and Mohammedans to the extent of several millions.

And now it has gained a firm foothold in Europe and America. Although its propaganda is very quiet and entirely without sensational features, there is scarcely a large city of America today which does not contain an active Bahai assembly. Among its adherents it numbers people of many classes and races. . . . It has broken down many of the traditional prejudices among the people of the orient. (Vol. LXXII, p. 770.)

The beginning of the movement in America is thus described in the *Christian Register*:—

From this magazine [*The Star of the West*, published in Chicago, the official organ of the movement] and from a smaller one sent out by the Persian American Society, we learn that at the Parliament of Religions in 1893 a small group of believers in this oriental cult was gathered into an "Assembly." Since then duplicate Assemblies are to be found all over the land, until they now number some twenty-five or more. The members, together with friends in the East, determined to erect in some American city a Mashrak-El-Azkar. Accordingly a tract of land was purchased on the lake front, North

Side of Chicago, at a cost of \$35,000. Recently additional holdings have been secured. (Vol. 91, p. 138.)

The buildings to be erected are a house of prayer, a hospital, an orphanage, and, the largest, a school. The cornerstone of the first, the house of prayer, has been laid by the Effendi.

The significance of the movement in the light of the second coming of the Lord, and in its relation to it, will be seen if it is studied as a reformation of Mohammedanism. Mohammed was Islam's Messiah in the sense of the anointed, the appointed, the chosen prophet of the Lord, to bring that religion to the Orientals who needed it, and who were not ready to receive Christianity. This is taught in the writings of the New Church, for we read:—

That it may be known fully that that religious system was raised up, owing to the Lord's Divine Providence, to destroy the idolatries of many nations, it shall be told in some order. First, then, concerning the origin of idolatry. Previous to that religious system, the worship of idols was common throughout the world. This was because the churches before the coming of the Lord were all representative churches. Such, too, was the Israelitish church. . . . They also placed things like these [images] in their temples, to call to remembrance the holy things which they signified. After a time, when the knowledge of correspondences was obliterated, their posterity began to worship the sculptured things themselves. . . . Thence arose the idolatries which filled the whole world. . . . For the extirpation of all these idolatries, from the Lord's Divine Providence it was brought about that a new religion should auspiciously begin, accommodated to the genius of the people of the East, in which there should be something from the Word of both Testaments, and which should teach that the Lord came into the world, and that He was a very great prophet, the wisest of all men, and the Son of God. This was done through Mohammed. (Divine Providence, n. 255.)

This [polygamy] had been conceded them in the world for the reason that they were Orientals; and if a plurality of wives had not been conceded them, they would have blazed into adulteries like wild beasts, and so all there would perish. (Spiritual Diary, n. 5061.)

This was the reason that they could not receive the Christian religion, because they were polygamists at heart, and could not receive conjugal love which is "the repository of

the Christian religion" (*Conjugial Love*, n. 457). Or conversely, until they could give up polygamy, they could not be led to acknowledge and worship the Lord Jesus as one with the Father; so Mohammed was given to them to be their Messiah (*Conjugial Love*, n. 341). Nevertheless, because the Koran contained teaching from the Old Testament and the New concerning the Lord's coming into the world as the Son of God, they could be led after death to realize that He is greater than Mohammed, that He is greater than any man or prophet, that He is equal to, or even one with, the Father. (*Last Judgment*, n. 50; *Conjugial Love*, n. 343.) Thus, if they had formed the habit of obeying Mohammed and the Koran in this life, they could be led to acknowledge the Lord in the place of Mohammed, and to give up a plurality of wives in the other life in obedience to Him; but if they had not formed this habit of obedience to what they believed to be the truth of Divine Revelation, they could not be saved. It is interesting in this connection to read some of the several passages of Swedenborg's writings on the subject:—

A Mohammedan sees from the Koran that there is one God; that the Lord is the Son of God; that all good is from God; that there are a heaven and a hell; that there is a life after death; and that the evils which are in the precepts of the decalogue are to be shunned. If he does these things, he also believes them, and is saved. (*Apocalypse Explained*, n. 1180.)

Since religion makes man's inmost, and all the rest of him is from the inmost, and since Mohammed is associated in their minds with religion, therefore some Mohammed is always placed in their sight; and in order that they may turn their faces toward the east, over which is the Lord, he is placed beneath in the central Christian region. He is not Mohammed himself who wrote the Koran, but another who fills that office; nor is he always the same one, but is changed. Once it was one from Saxony, who having been captured by the Algerians, became a Mohammedan. He, because he had also been a Christian, was led to speak to them of the Lord, that He was not the son of Joseph, as they believed in the world, but the Son of God Himself, by which he insinuated into them the idea of the oneness of the person and essence of the Lord with the Father.

Others afterward succeeded their Mohammed, who were led to say like things. Hence many of them accede to a true Christian faith concerning the Lord; and those who so accede are carried to a society nearer the east, where communication is given them with heaven, into which they are also afterward elevated. (Continuation of the Last Judgment, n. 69.)

Swedenborg gives as the ground for the hostility of the Mohammedans of the past toward Christians, that they believed Christians to worship three Gods, and thus to be idolaters, since there is but one God; he says, "The Mohammedans abhor Christianity, because they believe there is the worship of three Gods in it" (Brief Exposition, n. 37). And since the Christian Church actually fell into this grievous error, the most grievous of all errors, upon which rested the doctrine of the vicarious atonement, excusing the wide-spread adultery, both spiritual and literal, which sprang up and prevailed among Christians; and which Swedenborg says was foretold in the Lord's words concerning the "abomination of desolation standing in the holy place" (Matthew xxiv, 15; True Christian Religion, nn. 634, 755, 758),—is not this an additional reason, under the Divine Providence, that so large a part of the Oriental world were given the Mohammedan religion instead of the perverted Christian religion? For so they could be brought out of idolatry; and if they must be left for a season in polygamy, that was not so bad as the adultery of the Christians from which they were saved.

And now the time seems to be ripe for a preparation among the Mohammedans for the reception of the Lord in His second coming. In the year 1844, when the Millerites in this country were looking in vain for the second coming of the Lord in the clouds of the earthly sky, on May 4th Ali Mohammed, a youth of twenty-five years, suddenly arose as a prophet. He styled himself the Bab (which translated is, the Gate) meaning that he was the messenger, or avenue, through which one still "behind the veil of glory" was beginning to make a revelation. He was met at first with ridicule, but his extraordinary beauty of person, logical

reasoning, and eloquence, soon began to win followers. The Persian clergy took alarm, for he not only proclaimed his strange doctrines in his native city, Tabriz, but also journeyed from place to place. He was arrested, tried, and severely beaten with rods. His followers were deprived of their estates, and sometimes put to death. It is said that twenty thousand martyrs perished in the cause, and finally the Bab himself was put to death, declaring that One mightier than he was at hand who would manifest the glory of God upon the earth. Mirza Yahya, a wealthy youth of noble descent, son of the Governor of Theran, declared himself to be this appointed One, the Baha'o'llah (the Glory of God). He was reduced to poverty, and cast into prison: his life was threatened, but through the intercession of the Russian Ambassador and others of influence he was exiled to Bagdad instead. After two years he left his family and friends, and spent some time in solitude in the mountains "in communion with God." As a result he published the Book of Ighan, a revelation of many mysteries of religion. In 1863 he was taken to Constantinople, and thence to Adrianople, and in 1868 to Akka, near Mt. Carmel, in Palestine. There he lived, given the freedom of the neighboring country, until his death in 1892. He wrote voluminously the books of the new religion, and many epistles to his followers. His son, Abbas Effendi, he designated as his successor. To him and others he declared himself to be that greatest manifestation of God whose coming the Bab had foretold. The name given by his father to Abbas Effendi means "The Greatest Branch." For his spiritual title he took the name "Abdul Baha," which means "The Servant of God." With his father, before the death of the latter, for some years he was a prisoner at Akka, and continued so until he was set free by the Young Turks during their revolution. Like his father he is treated with the greatest veneration and affection by all who know him, not only by millions of adherents of the faith, but also by men of various other faiths who have come into the sphere of his in-

fluence,—which some have regarded as the influence of the Holy Spirit thus manifested. They speak of his father as the Divinely appointed manifestation of the Divine wisdom, and of him as the Divinely chosen manifestation of the Divine love. Thus the two together are regarded as the manifestation of the Messiah in his second coming. And in the sense that Mohammed was in the place of the Messiah for Islam in the first coming, this may be true. It is not difficult to believe, in the light of what Swedenborg says of the former, that the Divine Providence is in the raising up of these leaders of a great reformation of the Mohammedan religion, with its two hundred million believers, in order that some of the work which he saw and described as taking place in the world of spirits during the last Great Judgment, to prepare Mohammedans for entrance into heaven, may be done here, and done more effectively because a reformation before death is capable of producing changes of character, while one after death can only unfold the character already existing in potency.

Thus we may trust, if we cannot know, that the introduction of the Bahai religion in the Orient is doing a work connected, in some hidden ways of the Lord, with that of the New-Christian Church in the Occident. For while Mohammed came with the literal sword bathed in blood to compel belief, the Bahais come with the sword of reason bathed in love to win it. Their very first message is against war. Baha'ullah, from his lowly prison at Akka, sent messages to the rulers of the world, calling upon them to join in the movement toward universal peace. *The Independent* gives the following from a conversation which Professor Edward G. Brown had with him when visiting him in Akka. He said:—

We desire but the good of the world and the happiness of the nations. Yet they deem us a stirrer up of strife, worthy of bonds and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled . . . what harm is there in

this? Yet so it shall be. These fruitless strifes, these ruinous wars, shall pass away and the most great peace shall come. . . . Is not this that which Christ foretold? . . . Let not man glory in this, that he loves his country; let him glory rather in this, that he loves his kind.

So the first great doctrine of Bahaism seems to be paving the way for the New-Church doctrine of human freedom and reason; namely, that they are guarded by the Divine Providence as of chief importance, and should be cherished and respected by men and nations above all things precious. When this is done, wars can be avoided by arbitration; and men can honor the religions of one another while considering doctrinal differences. Especially may this be so when another important doctrine of Bahaism, which is quite in accord with that of the New Church, is accepted; namely, that there is something true and valuable in the Revelations received by every system of religion, something from the infinite Unity of the Creator which is capable of bringing men together in unity of purpose, when they live it for righteousness' sake, in a universal brotherhood under the Universal Father. And the doctrines that "faith without works are not acceptable"; that "one's worship should be supplemented by a pure and useful life in the world"; that "man and woman should marry" in monogamy, that polygamy is forbidden; all these are New-Church doctrines, and must prepare the way, when practised in obedience to God, for the acknowledgment of the Lord Himself as the only Saviour in His second coming. And the fact that the Bible is used equally with the Koran, as a Divine Revelation, and that a spiritual meaning is unfolded from within the letter which is often remarkably like that unfolded by Swedenborg, confirm the feeling that the Bahais are real servants of the Lord in His second coming, and are doing great things in the Orient to fulfil His purposes; that they have, indeed, received genuine revelations from Him through the Mohammedan heavens, and thus accommodated to their present needs in preparation for the establishment, by and by, of the New-Christian Church among them.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE INTERPRETATION OF GENESIS XLIII, 13.

In the story of Joseph's brethren and their journeyings into Egypt, we read (Gen. xliii, 13) "Take also your brother, and arise, and go again unto the man." Here "brother," as is evident from the context, refers to Benjamin.

When Swedenborg comes to this verse (*Arcana Coelestia*, n. 5626), he says: "That this signifies that in this way they would have the good of faith, is evident from the representation of Simeon, who is here the brother whom they were to take," etc. We observe that Swedenborg, here, makes the word brother refer to Simeon instead of to Benjamin. If this were an ordinary case, we should at once make the correction, and ascribe the mistake to an inadvertent substitution of one name for the other. Here, however, we hesitate to do this until further investigation.

The case is complicated by the fact that Swedenborg goes on to give the spiritual meaning of Simeon; and thus it would seem that the inadvertence extended to the statement of the spiritual meaning. This, of course, would make the matter all the more serious; for obviously, the spiritual meaning of Simeon would be irrelevant in the connection, and we must assume that Swedenborg was inattentive to the connection while writing this paragraph.

Swedenborg's painstaking accuracy in writing, and the uniform consistency of his thinking, to say nothing of his character as a Divinely commissioned scribe, should make us pause and examine every feature of the case before yielding to the conclusion that here he makes a slip.

In the first place, the reference to Benjamin seems unquestionable. The context makes this reference unavoidable

and certain. Joseph had enjoined his brethren to bring Benjamin, and had retained Simeon as surety for Benjamin's appearance. The brethren had reported the case to their father, Jacob. First Reuben and then Judah appealed to the father to let Benjamin go. To Reuben the father gave a determined No; but to Judah's appeal he said, "If it must be so now, do this: take the song of the land . . . ; and take double silver . . . ; take also your brother, and arise, go again unto the man. And the men took this present, and they took double silver in their hand, and Benjamin." Clearly it is impossible to make "your brother" refer to Simeon; it would do violence to the language and to the facts, for Benjamin is the one under consideration throughout, and Simeon is far away in Egypt.

The suggestion that "take," in the phrase "take also your brother," is used in the sense of 'receive, get, bring,' is inadmissible; for apart from the fact that the context and the legitimate construction of the language require the reference to Benjamin, the word for "take" is the same in all the instances,—"take the song of the land, take double silver, take also your brother; the men took this present, took double silver, and Benjamin." It would be entirely and violently arbitrary to give the word the meaning of "bring" in the single instance of "take also your brother," and in the other cases leave it as the context requires, that is, "take down to Egypt."

On the other hand, it is just as certain that Swedenborg does make the reference to Simeon instead of Benjamin. His words are "Simeon, who is here the brother." And it is equally certain that he gives the spiritual meaning of Simeon in this place where the connection requires the spiritual meaning of Benjamin.

We have no alternative, therefore, but to conclude that Swedenborg made a mistake in substituting Simeon for Benjamin here; and the most natural way to account for the mistake is to suppose that the name Simeon inadvertently came to mind at this point, and the inadvertence continued

to the end of the paragraph,—a very short one, which does not deal especially with the connection, but with the definition of faith in the will, and its development into the good of faith.

We should observe, however, that the meaning of Simeon is not entirely foreign to the connection in spiritual thought; and in this we have at least a suggestion leading to a partial explanation. The general course of the thought is that Benjamin as interior truth (*Arcana Cœlestia*, n. 5600) is necessary as a medium for conjoining truth from the Divine represented by Joseph, with the specific truths of the church, represented by the brethren. So long as this interior truth (medium) is lacking, the fruit of good deeds will be wanting; that is, Simeon, faith in the will or the good of faith, is separated. Therefore the recovery of Simeon is conditioned upon and follows upon the presence of Benjamin.

Swedenborg's thought seems to go at once to the result of fruit in good deeds, which is to come from taking Benjamin. This suggestion springs from a little attentive study of the context. If we turn back to number 5615, where Swedenborg gives the brief summary of the spiritual meaning of verses 11, 12, 13, and 14, we find that here too he interprets "your brother" to mean the good of faith. The words are:—"and take your brother, signifies that thus they would have the good of faith"; that is (to read it in accordance with the above suggestion), Take your brother Benjamin, and in this way you will recover Simeon. In the terms of the spiritual sense, with the interior truth (Benjamin) the practical good life can be realized.

In other words, Swedenborg, as he often does, may here be giving not the direct spiritual meaning of the word before him, but a natural and obvious consequence of this meaning. He skips over the direct meaning, and gives for the sake of emphasis the consequent meaning.

Coming back now to n. 5626, we could in the same way read:—"And take your brother,"—that it signifies that so

(namely, by taking Benjamin) they would have the good of faith, that is, would recover Simeon. But now comes the main difficulty, which is the added phrase, "appears from the representation of Simeon who is here the brother whom they should take, as being faith in the will." Leave out the clause, "who is here the brother whom they should take," and there would remain no insuperable difficulty.

To conclude, it seems to me that this is a case where Swedenborg for the moment lost the connection, and by anticipation fixed his attention on a point of the sequence.

Lewis F. Hite.

ON DELIGHTS.

THE subject of delights is intimately connected with that of love. According to the love, such is the delight. Delight is inseparable from love. The doctrines of the New Church give us the following excellent test:

If anyone is desirous of knowing the ends by which he is influenced, let him but attend to the delight which he perceives in himself from praise and self-glory, and to the delight which he perceives from use separate from self; if he perceives this latter delight, he is then in genuine affection. (*Arcana Cœlestia*, n. 3796.)

The delight of use is the chief delight of which we are capable. Yet by this is meant not merely the pleasure that we have in attending to our occupations. It is the satisfaction of serving the Lord that is implied. "But one thing is needful" (Luke x, 42). "Martha was cumbered about much serving"; she served with a view to some personal end. She was "careful and troubled about many things," relying too much upon human prudence without a due recognition of the Divine Providence. But "Mary sat at Jesus' feet, and heard His word." Yet Mary was not inactive in deeds of goodness. She "took a pound of ointment of spiken and very costly, and anointed the feet of Jesus, and wiped His feet

with her hair; and the house was filled with the odor of the ointment" (John xii, 3). As soon as she heard the message of Martha, "The Master is come, and calleth for thee," we are told that "she arose quickly, and came unto Him" (John xi, 28, 29). Martha served in some measure from self; Mary from affection for the Lord. "Jesus loved Martha, and her sister," it is recorded (John xi, 5). Service, usefulness in act, is always acceptable in His sight; but as the motive is purified, the outward deed takes on a nobler quality. The delight attending it increases. As thoughts of self are put to one side, so as no longer to be foremost, but only subservient to the desire to be most helpful, and this in order that the will of the Lord may effectually prevail, then there enters a new joy from Him. There comes a peace which no ills can disturb. A strength of purpose is given which easily surmounts the difficulties which threaten. Life loses its sombre hue, and is gratefully accepted, since with every opportunity some blessing may be gained.

Would we escape from what is called drudgery in relation to any duties that devolve upon us,—would we know what it is to get rid of the feeling of constraint and of irksomeness, when our cares are so thickly scattered in our way,—let us do what we have to do as unto the Lord, and not merely as unto man; that is, not as unto man with the view of gaining some mere temporal advantage as the outcome, but let our purpose be to help him to be uplifted into higher and more worthy conditions of human living. Whatever form our work may take, there is something more than our appointment to it on the part of others to be considered. There is our responsibility to the Lord in what we do. If "He shall reward every one according to his works" (Matt. xvi, 27), and we are taught to commit our way unto Him (Psalm xxxvii, 5), then every smallest particular of what we do is under His notice, and there must be faithfulness to Him in its discharge. So that in any mechanical operation, in any commercial transaction, in all the industries of the community from first to last that make for the general well-being, the

mind that is undergoing proper training will be very sensitive as to the way in which anything is done.

"Understanding what the will of the Lord is" (Eph. v, 17). It is this which is of chief concern. What is done for anyone, whether the making of some article of dress, or the studying of some branch of science, whether the communicating of information to one who is perplexed, or our own seeking to unravel some difficulty,—to set the Lord before us is of greater efficiency in order to bring about a desirable issue, than any other plan that may be tried. We are doing this, we are engaging in that, with a view to the laying of a better foundation for His kingdom to rest upon.

Let us always keep a very high ideal before us. Let us cherish that presentation of the Lord to us, which as unfolded in the doctrine of the Divine Man, commends itself so thoroughly to us in our better states. As we compare what is revealed as pertaining to Him, with what is peculiar to ourselves,—as we mark His Divine example, and see how far below its exalted standard we at present are, and yet are sensible of His great mercies, of His yearning for us, that He may receive us, build us up in the knowledge and love of Him, and help us to enter into that share of His life which is characterized by the bearing of much fruit to His Name, "so shall ye be My disciples" (John xv, 8),—this in itself is surely enough to make us feel secure in any course we may adopt. This is incentive sufficient to uphold us in determining what to do, in deciding whether the right or the wrong is to be maintained by us. Whatsoever will promote His cause, whatsoever will show forth the honor of His Name, and reflect His perfections in the deeds that are performed, as based upon the desire that all may be drawn unto Him, that His love may rule in every heart, and that the righteousness which is in Him may triumph,—this defines a good use, which may range from the control exercised by a statesman, to the giving of a cup of cold water even to the least of those among whom we move. Whilst on the other hand, whatsoever is not qualified in this way, whatso-

ever is done from a covetous object, however plausible it may seem, lacks on the part of the doer, in the sight of Heaven, that which can gain approval there.

There will be delight in the latter case; but what in comparison with that which reigns in the former instance? The spores of some of the most malignant diseases are most beautiful as microscopically examined, but their beauty is like that of the sirens; it brings disaster. So the delight of evil is accompanied with shame, desolation, and woe.

Some may delight in outward appearance, in having grand outward surroundings, and in receiving plenty of flattery to favor their self-regard; but what is this? What real value has it? Has the delight of a niggardly person any value,—one whose heart is tightly closed against the alleviation of distress? Some are rude, boorish, and fond of making personal remarks at passers-by upon the street; they take delight in what they call having a good laugh at another's expense. But in all such instances, wherever callousness and disregard of the neighbor obtain, there is a worm at the core of the unholy pleasure felt. In the "Doctrine of Charity" it is declared that such delight "is full of what is undelightful; for they have no rest and peace of mind, except when they are thinking of fame and honor, and when they are being honored and adored. After their departure from the world, they become demons" (n. 131). And elsewhere it is said that though "the delight of the love of exercising command has a sweetness in it which is ineffable, this delight is turned into horrors. It is the same with the love of doing harm," and with other lusts. But "man does not know" when immersed in such evils, "that when, by reformation from the Lord, these delights recede, there first enter the delights of Heaven, which infinitely transcend them" (Last Judgment, Posthumous, n. 245). In heeding what revelation conveys, we may know something of the delights which the Lord would grant. Withdrawal from the former delights, and a coming into that state to which the Psalmist refers when he says, "Thy com-

forts delight my soul" (Psalm xciv, 19), are "effected by the Lord by a thousand most secret means," but principally by "meditation, thought, and reflection" (Divine Providence, n. 296). We hear of what is sincere and right; we see the necessity of practising it; for one who perpetrates evil intentionally against another, would condemn that evil as practised against himself. Well, then, there can be no doubt as to the proper course to pursue; namely, to put away that evil, and cherish it no more. And as soon as any effort in this direction is made, the Lord imparts what is felt to be far better. For what is comparatively as dust and ashes, He bestows the first promptings to a heavenly career. He takes us and moulds us anew, giving us as we look away from self to His Fatherly protection, a joy breaking forth in the multitude of all our thoughts within us.

It is anxious thoughts that are referred to in Psalm xciv, 19. The Rev. L. H. Tafel has the rendering, "In the multitude of my cares within me, Thy consolations rejoice my soul."

How many anxious thoughts come to us in the stress and bewilderment of life's engagements! Yet of Noah, Lamech said, "This same shall comfort us concerning our work and toil of our hands" (Gen. v, 29). Noah was the remnant left at the end of the Most Ancient Church, through whom a New Church could be raised up. Throughout the entire history of mankind the Lord has been in the effort to establish a New Church when the former conditions brought danger. And he is now instituting the best Church of all, in the sense of giving us the very best conditions, whereby not merely some, but all dangers, may be removed. He is eager to free us from our pain and trouble, to remove the blinding mists of our impatience and self-will which the doctrines previously taught have helped to foster. He has come with new doctrines available for our present state, teaching us most distinctly from His Word, so that we need have no doubt, no hesitation, and no regret, as we look to Him, and know and love Him as our Father and our All. When, if in the multitude of our

anxious thoughts or cares within us, we wish to experience His comforts, here they are.

Let us take any New-Church doctrine, when we are oppressed and weary and sad, when evil thoughts ride in, and we know how much they are hurting us. Let us think of the Lord, our blessed Lord and Saviour Jesus Christ, providing it for us, that we may have relief, just as surely as He gives relief by satisfying hunger and by quenching thirst, by giving light when it is dark, and warmth when we are cold. The doctrines of the New Church will be found to be a perfect cure, as we apply them, for every malady. What times of refreshing from His presence they bring! How our discontent disappears beneath their spell! They disclose the grand realities which each may enjoy, the safety of the road along which each may walk, and the truly happy human life which each may lead.

For instance, when we feel lonely, misunderstood, not sure of others, agitated and careworn because we do not know how things will go, then how blessed to be assured of the one unchanging Friend who has all skill and power, to confide in the love of the Lord Jesus Christ as God, and to leave the issues with Him, knowing that there is none else with whom we have to deal! We look to Him. We pray to Him. We are guided by Him. There is no other Divine Person. In His Person is the whole of Deity. What a relief to have this conviction! His full sympathy and aid are ours, and we are encouraged, strengthened, and led to a new vantage-ground, from which we see life's meaning better in yielding our capabilities and opportunities to Him.

Then there is His Word. There He speaks in parables to us. Beneath the narrative is the deeper meaning of His wise instruction for our souls. There is a charm in our reading of the Scriptures that intensifies as we find in all their parts His mercy and His care. Light streams from what is written, upon our daily duties, to clarify our thoughts, to show what He intends, and to bring our dis-

positions and our conduct into harmony with Heaven's order.

So our lives take on a different quality. They ripen in what is good. Heaven is in view while we live in the world. Do friends pass on before? Are the earthly ties loosened that were precious to us? The sorrow of parting is sanctified by knowing of the joy and glory, and of the greater fulness of life on the other side, which those who are the Lord's for evermore enjoy. The disclosures given through Swedenborg's seership are a proof that the Lord has really come to teach us by this His appointed way, so that our minds may be at ease, and our hearts be cheered, and new energy be bestowed, because of definite information gained as to what follows when our course in time is over. Yonder is our true home. And the final passage is but the climax of earlier happenings. There we are gathered to our own. There the desires of our hearts are satisfied. There full delight is given in the abundance of peace.

Perish, then, all vain delights, for the acceptance of these unfading ones, when every lovable grace from Him is cherished by and animates us. Delights that are ineffable will thus be granted, which the angels say, "as proceeding from the love of uses, are ten thousand times ten thousand; and that they who are in Heaven enter into them" (*Conjugial Love*, n. 18). We stand upon that glorious threshold. May our record be such that we may hear the glad, "Well done"!

When Jacob went away from Laban, Laban said to him, "Thou wouldest needs be gone, because thou sore longedst after thy father's house" (*Gen. xxxi*, 30). May it be so in our case, that through all our experiences in the world, we look forward, and prepare ourselves by assiduous attention to heavenly things for entrance into our Father's house in Heaven, so that, separated from what draws in a contrary direction, His blessed invitation may be joyfully received: "All things are ready; come" (*Matt. xxii*, 4)!

G. LAWRENCE ALLBUTT.

ON THE DIVINE "ANGER."

ONE of the Hebrew words commonly rendered "anger" when applied to the Divine is *aph*, and in the dual, *appayim*. The word properly means in the singular, the "nose," in the dual the "nostrils." As the nose is the organ of smell, or the perceptive of certain qualities, the Divine organ is the Divine perception of human qualities. When man removes himself from the Divine, the Divine is said to be "long of nostrils"; and though man go ever so far from the "presence of God," he is still followed by the Divine interest, until he shall turn himself and repent.

And though any perception of the Divine presence ere man turns back and repents, is unpleasant, distasteful, yea hateful to him, the hateful and angry part is in the mind and heart of man, while the Divine is full of tender love to help.

It is therefore the human interpretation from a perverse life that interprets the Divine love from its own hateful state. It is so in many other cases where anger is ascribed to the Divine in our translation, while in the original there is probably not one term that properly means Divine anger.

J. E. WERREN.

CURRENT LITERATURE.

SWEDENBORG'S SCIENTIFIC WORKS.*

THIS is the third volume of what may be called an *edition de luxe* of Swedenborg's writings on natural science, and it is the last of the series originally intended to be published under the auspices of the Royal Academy of Sciences of Sweden, of which Swedenborg was himself a member. It was by the efforts and ability of Mr. Stroh, supported by the Swedenborg Scientific Association, the Academy, and the Swedenborg Society of London, that the Royal Swedish Academy was stimulated in this undertaking to honor and make useful the works of an early member, who now is beginning to be recognized as the ablest and most illustrious contributor to its own honor. By the coincidences which indicate the Divine Providence in events, Professor Gustaf Retzius and Dr. Max Neuberger, independently of each other, had become interested in these writings and had called the attention of the Royal Academy to their importance and to the difficulty of access to them,—as some had never been published and most of the others had long ago gone out of print. So the members of that body were all ready, when Mr. Stroh arrived, to appoint a Committee and make all the use of him that he was capable of rendering. Professor and Mrs. Retzius were generous contributors, the Royal Academy made appropriations, help came from the bodies in America and England already mentioned, many individual subscribers paid for their volumes in advance, and the Smithsonian Institution freely assisted in their distribution here. And so the work, begun in 1902, has been

* *Emanuel Swedenborg, Opera De Rebus Naturalibus, III. Miscellanea. Edidit, Alfred H. Stroh. Holmiae; Ex Officina Aftonbladet 1911. xxxvii + 328 pp., 4to.*

brought to a successful completion; while the interest in the meantime awakened brings the assurance that the publications will be continued with several more volumes, although no plan to secure further subscriptions has yet been announced.

This volume contains nine works written prior to 1722, and one, the Corpuscular Philosophy, written twenty years after that date. In Latin we find the following:—

1. Principles of Natural Things.
2. Iron and Fire.
3. A New Method of Finding the Longitude of Places by Lunar Observations.
4. Construction of Docks and Dykes.
5. The Causes of Things.
6. Corpuscular Philosophy.

In Swedish there are:—

1. Fire and Colors.
2. The End of the Earth.
3. The Motion of the Earth and Planets.
4. A Discourse between Mechanica and Chymia on the Constitution of Nature.

There is also a valuable Introduction of twenty-two pages by Mr. Stroh on The Sources of Swedenborg's Early Philosophy of Nature, in which is given a careful review of the Cartesian controversy at Upsala in Swedenborg's day, and an interesting comparison of Swedenborg's philosophy with those of Descartes, Newton, and Polhem with respect to the constitution of matter, the question of a vacuum, and the nature of light and color. It is gratifying to find, that while Swedenborg held an atomic theory, his atom was not the ultimately divisible one which modern science has been compelled recently to abandon.

H. C. H.

A MATHEMATICAL THEORY OF SPIRIT.*

THIS book opens with a chapter on Swedenborg's Doctrine of Correspondences, which might lead to anticipations of some illustrative application of the doctrine. The author,

* *A Mathematical Theory of Spirit*, being an attempt to employ certain mathematical principles in the elucidation of some metaphysical problems. By H. STANLEY REDGROVE, B.Sc. (Lond.), F.C.S. London: William Rider & Son, Ltd. 1912. 125 pp. 12mo. 2s. 6d. net.

however, confines himself to laying down a few fundamental principles. After some elementary considerations on incommensurable quantities, and the properties of number, with definitions of negative and imaginary quantities, the sum and substance of the conclusion is, that spiritual things may be likened to imaginary quantities. This, at first sight, seems more in consonance with the teaching of the materialistic school of thought than with the Doctrine of Correspondences; but perhaps a more careful consideration of the author's meaning may reconcile us to the apparent incongruity.

In quoting Wilkinson's translation of "Divine Love and Wisdom," n. 374, Mr. Redgrove says: "We should like to substitute 'physical' for 'natural' throughout the above passage, as more correctly rendering Swedenborg's meaning in modern terminology" (p. 33). We think that this shows a lack of appreciation of an essential distinction. There is a department of man lower than the natural, namely, the sensual; yet even this transcends the physical; for the organs of sense are not dominated by pure mechanics or by simple physical principles. There are elements of choice in sense activities which lift them above the enginery of mere automatism. Wilkinson, whose anatomical essay, "The Human Body and its Connection with Man," makes veritable poetry out of science, could not fail to make these discriminations. In proposing to substitute "physical" for "natural," Mr. Redgrove loses his previous logical conception. Let us try the effect on one sentence. Swedenborg says: "The merely natural man is not able to think of anything separate from the natural." In our author's version this becomes:—"The merely physical man is not able to think of anything separate from the physical." If this is true, it is because the merely physical man does not think at all. Our author admits this. "Affection, thought, ideas, the things of the mind—these are spiritual," he says on p. 18. Yet after this he would have us call thought "physical" which it must be if it is an ac-

tivity of "the merely physical man." Into such inconsistencies is he led by his failure to recognize that there are degrees within degrees, or discrete degrees of various orders. We believe that this halting apprehension of spiritual truth follows from two things: (1) the failure to accept the validity of the facts of Swedenborg's experience, except in a speculative way (see p. 37); and (2) the failure to recognize the hand of God in this new revelation. Logic alone goes but a little way. "When he, the Spirit of truth, is come," that is, when the revelation for the Lord's New Church is accepted, "he will guide you into all truth" (John xvi, 13).

That "the various things of the material world reduce, in the ultimate analysis, to differences in the number of ultimate particles composing them, and differing in the arrangement and motion of these particles" (p. 76), is a doctrine as old as Democritus, which has been embodied anew in recent times by Planck and others. As an artificial aid in the description of physical structure, the doctrine has its uses. As an explanation of the physical universe, the idea is giving place to the more potent conception of interpenetrating spheres of force proceeding from centers of action. The atom as an "ultimate particle" has gone forever. Matter as atomic structure may still be represented in terms of discontinuous number; but matter as energy, after its discretion from spirit, receives the impress of a divine incommensurability in the continuity of its ever varying changes.

Mr. Redgrove thinks that "in the ether, incommensurability acquires a real physical significance" (p. 74). Swedenborg taught that there is a magnetic aura more fundamental than the ether, and that the latter is concerned in luminous and electric effects alone. If so, a displacement of the electric ether must generate a simultaneous vortex in the aura, and a reciprocal relation will be found to exist between the two, the energy of the ether passing into the aura, and thence back again into the ether in rapid alternation, constituting a luminous vibration. A sheet of glass stops an

electric flow, but has no effect on a magnetic field; and a sheet of iron *vice-versa*. Science has not yet said the last word in regard to these distinctions. We may look for a further unfolding of the doctrine of the aura. The truly incommensurable medium, in which energy resides, lies farther back.

To our way of thinking, the adaptability of imaginary quantities to the problems of life consists in the infinite variety of values of which they are susceptible, while still expressing a particular law. The idiosyncracies of human fancy or fantasy may need such symbolism; but the grand fundamentals of religion seem to require real numbers to symbolize them, quite as much as do the properties of the physical world. The one beauty of the method advocated in this book is, that it is capable of expressing mathematically what we mean by a discrete degree, and in this respect imaginaries may be useful; but are there not other ways of accomplishing the same thing?

Mr. Redgrove's strongest argument is derived from the mathematical fact that the fourth power of the square root of minus one equals one; that is to say, while it is impossible to derive imaginary quantities from real ones, ordinary numbers may be derived from the fundamental of imaginary mathematics by raising this to the fourth power. Viewed in this light, the mathematics of imaginary quantities is the higher, or productive and originative, department of mathematics, as its devotees indeed claim, and, as such, it would seem appropriate to seek its aid in the investigation of spiritual laws. One who has read Zöllner's "Transcendental Physics" would hesitate to say that there may not be some special virtue in this fourth dimension, or fourth power of i ,* as one of the elementary facts of the spiritual realm; but the present reviewer finds a difficulty in concatenating this view with Swedenborg's statement that the great fundamental facts of spirit are symbolized

* It is customary for mathematicians to denote the square root of minus one by " i ."

by the *simple* numbers—the all-important things of spiritual life being so simple that a child may grasp them, just as the grand laws of nature, such as those of gravitation or of the variation of light according to the inverse square of the distance, are ideally simple. At the same time he acknowledges that in seeking for a mathematical expression for a spiritual truth, he was himself led to adopt a symbolism which was found in the sequel to involve imaginary quantities. At the time, it seemed to him that this was quite reasonable, because the subject was human proprium, which is in itself a negation of the divine.

Man's knowledge is always relative. Just as there is no absolute zero of distance in nature, and therefore distances must be measured as positive and negative from an arbitrary zero, so man's hold on the truth always involves comparison with a standard; but Divine Truth is absolute and has no negative values. Human deviations from the Divine standard may require negative quantities for their symbol. The appearances of nature are at first sight best represented by imaginary quantities, when contrasted with the living realities of spirit, and not the other way. Still there are various possible ways of using mathematical symbols. Nature, for example, may be represented in linear dimensions. There is a unity in its law, but inability to expand into spirit. Man, following the symbol, may be represented as the product of body and spirit. The Divine, on the same scale of values, can be represented by nothing short of the trine of solid substance, or living reality. Or if we represent the apparent reality of nature by a three-dimensional mathematics, logic requires the addition of a fourth dimension to express the world of spirit, and of yet other dimensions in increasing and unimaginable complexity to describe the Divine perfections.

Mr. Redgrove considers that the germ of his method is contained in Swedenborg's "Hieroglyphic Key to Natural and Spiritual Mysteries" (Wilkinson's translation, pp. 11 and 12), but has never been worked out. His main conclusions

are these: The law of correspondences may be represented mathematically as a problem in ratio and proportion involving a comparison between real and imaginary quantities. But, whereas the relativity of experiential knowledge may be represented if we call x the material thing, y the sense-organ by which it is apprehended, and denote by the ratio of these quantities the appearance on the material plane, in which case the ratio is a real number (that is to say, on these principles, a fallacy, except as the conclusion may be interpreted on the principle of relativity), and thus experiential knowledge, sense-organ and material thing are of one pattern, and not forms of absolute truth, but images of the only reality, which is spirit (here represented mathematically by imaginary quantities),—we find, on the other hand, and equally by mathematical analysis, that “appearance and reality in the spiritual world are, so to speak, of a different order, . . . to understand such appearances aright, it is not sufficient merely to eliminate any errors due to the view-point of the precipient, but [it is necessary] further to interpret such appearances by the Law of Correspondences” (p. 120). Moreover, the mathematical “relation between the material and spiritual is everywhere constant and ‘the same’ and represented by the ratio ‘the square root of minus one, divided by one,’ a quantity which is ‘physically inexplicable,’ or which ‘transcends experience’ on the material plane, even as the natural man can not understand things of the spirit, though the spiritual discerns and comprehends the natural.

These conceptions, which are confined to generalizations, will become exceedingly interesting if they can be successfully applied to particular cases. If a spiritual mathematics is possible, either the employment of discontinuous numbers must be justified by the spiritual correspondence of the numbers used, or there must be some mathematical way of representing “the great gulf” between the spiritual and the natural worlds. The use of imaginary and real quantities permits the mathematical expression of a distinction be-

tween the two realms. We hope not only that the author of this book will continue to develop and improve his thesis, but also that other modes of solving the problem may be presented.

FRANK W. VERY.

THE SOURCES OF RELIGIOUS INSIGHT.*

A BOOK by Professor Royce, whatever its topic, is sure to be interesting and instructive. When the subject is one of fundamental character, involving the deepest considerations of philosophy and religion, we may confidently expect the result to be a substantial and important contribution to profitable religious and philosophical discussion. So it is in this case. The book before us, attractive in all its mechanical features, is a masterly treatise on perhaps the most vital point in the modern religious situation,—the nature of revelation. It is true that Professor Royce explicitly declines to discuss revelation specifically either in the Christian or in any historic form; but limiting his task to religious insight, he aims to seize the essential nature and significance of all revelation. His mode of procedure is to ask in a given case, upon what ground the revelation is judged to be genuine and thereupon accepted. In view of the many actually existing and historic claims, by what criterion is revelation to be tested and the genuine distinguished from the spurious?

A very similar situation to this is the one which Spinoza faced in his "Emendation," when he undertook to determine the mark of a true idea. If every idea is to be submitted to a test in order to establish its truth, then the criterion must be applied endlessly with every new application of the test; for any such criterion is itself an idea, and so subject

* *The Sources of Religious Insight.* (Bross Lectures, 1911.) By JOSIAH ROYCE, Professor of the Hist. of Phil. in Harvard University. New York: Charles Scribner's Sons. 1912. 297 pp. 12mo. \$1.25.

to the test. We have, then, the familiar infinite regress.

In the present case, Professor Royce points out that the claim to have a revelation, if it is to escape the regress, must rest upon such insight into the Divine nature as would enable one to say whether that nature is actually revealed. So that religious insight is after all the prime requisite of the religious life. But religion itself, whether historically or currently, presents very multiform characters. In view, then, of the variety of religious experiences, Professor Royce selects what he deems the characteristic of all the great religions of the world,—the recognition of the need of salvation, and insight into the way of salvation. Religious insight, then, is knowledge of the need and of the way of salvation.

The need of salvation is a felt need, growing out of the inevitable limitations and weaknesses of human nature. The experienced helplessness of man to free himself from these limitations and weaknesses without the aid of superior light and strength, is the human side of the religious situation. The insight into the need and into the way of escape constitutes the superhuman side, for this insight implies the supernatural and the Divine.

This is a bare glimpse of the leading thought which in the book is developed with the wide comprehensiveness, the depth of analysis, and the constructive skill, characteristic of the author. Of these it would be impossible to convey even a faint impression in a brief sketch; nevertheless, it seems worth while to attempt at least a summary exposition of the particular sources of religious insight which the author more directly specifies and characterizes.

Though all these sources depend upon the superhuman, the supernatural, and the Divine, the kind and degree of the insight varies with certain well-defined human conditions.

The first and, we may say, the lowest degree of religious insight is experienced when the individual feels himself "alone with God." His life then takes on a "new dimen-

sion." He rejoices in a light and strength that lift him above his ordinary limitations and weaknesses. He sees into his own nature more deeply and completely, and at the same time sees the ideal to which he would conform. He feels release from internal strife, and gets a glimpse of a spiritual unity and self-possession which would make him a new creature. This is salvation. The insight here attained is a conscious-sharing of a larger and deeper view than the individual himself actually possesses.

But this individual insight into the need and way of salvation involves others. The narrowness characteristic of the individual alone is enlarged by his social experience. But, again, human social experience is subject to the same conflict of motives, ideas, and ideals that the individual life presents in its seclusion. Social experience, therefore, must recognize the same need of salvation, and must look for the way of salvation just as much as does the individual. Social experience, then, yields a higher degree of religious insight, whose ideal is a superhuman social order which must for the all-comprehensive insight be real. The insight for which this order is actual is the Divine Wisdom. We see, therefore, that social experience when fully comprehended points to a larger than the merely human view; and in leading to such a view, it is a source of religious insight. When we undertake to define this larger view more narrowly, we are made aware of another source of religious insight which is of a still higher order.

Professor Royce at this point defines the nature and office of reason. He points out that the essence of reason is insight, and that the insight of reason is just that wider, deeper, and more complete outlook which gives an intimate, adequate and real knowledge of life or of any situation of life. The insight which is granted to individual and social experience is enlarged by the higher exercise of reason. Reason leads to the recognition of an all-seeing comprehension of the universe. Here we reach the core of Professor Royce's metaphysics; for such an all-seeing com-

prehension, being implied in any seeing, must be real, and its reality involves the reality of the world itself. The all-seeing comprehension is real because it is presupposed and implied by every least moment of rational experience. Any opinion whatever, whether true or false, is true or false only in the light of a larger view; and this again involves a larger, and finally the largest, or the absolute, all-comprehensive view. In this way the insight of reason becomes religious. It recognizes and appeals to the Divine view. It gets its assurance of truth from this view, and feels the need of this view to lift it out of its own helplessness, and to secure to it the possibility of actual fulfilment. So reason is a superior source of religious insight.

Rational insight brings to view God and the world. But any and all insight is merely a guide to the right expression of the will. The recognition of the Divine Wisdom which reason gives, leads to the effort to fulfil the Divine Will. In this effort is revealed still another source of religious insight.

We must now seek a principle which will direct us in our efforts to conform to the Divine Will in the actual concrete conditions of every-day life. What kind of experience is it that gives us an insight into this task? Here Professor Royce introduces his philosophy of loyalty. Loyalty is the sentiment of steadfast, faithful devotion to cause. The principle of loyalty includes both morality and religion, for it recognizes the necessity of striving to attain some approved good end by our own activity, and also our helplessness to our complete ideal without the Divine aid. Such a cause contains in its essence the ideal of spiritual unity, which embraces not merely the individual and the social experience, but also the world of reason. The principle and life of loyalty so viewed, brings with it such an insight into the nature of human experience and into the need for deliverance from bondage to human frailties, that man's dependence upon God becomes a matter of intimate acquaintance, and the religious task becomes fully realized.

Loyalty, then, affords a kind of religious insight which is superior to any of the foregoing sources, and more living. It gathers all the insight of the previously mentioned sources into one comprehensive act, and makes it effective for the specific task.

The principle and life of loyalty brings us face to face with the crucial moral and religious situation, and leads to another source of religious insight afforded by conditions of tribulation, adversity, and sorrow. It is in this situation that we first begin to appreciate the full force and significance of evil. Indeed, it is in conflict with evil and in victory over it that we finally get the religious insight that makes clear the whole problem of human life in its deepest and fullest sense.

Emphasis has been placed from the beginning upon the narrowness of merely human vision, and upon the reality of the larger view. The concrete reality of this larger view is presupposed by that unity of spirit which is shared by all the loyal. This invisible spiritual company is the invisible church; and the insight which this invisible church gives, is the crowning religious insight.

"The crowning source of religious insight is for us all the actual loyalty, service, devotion, suffering, accomplishment, traditions, example, teaching, triumphs of the invisible church of all the faithful" (p. 280).

This meagre digest gives little idea of the real significance of the book, to say nothing of its literary wealth and its brilliant exposition; but it will serve to indicate what the reader may expect to find in it.

If we should attempt to be critical, we should have to say that the book is philosophical rather than religious. The philosophic interest tends to obscure the religious impression. We should also say, that the so-called sources of religious insight are not so much sources as they are the human conditions under which the insight is given. The real source of religious insight everywhere and always is God Himself. All the human conditions so well described in the book are so many occasions for receiving this insight.

LEWIS F. HITE.

THE THEOLOGY OF SCHLEIERMACHER.*

SCHLEIERMACHER is famous as the great modern theologian. Protestant theologians of all schools recognize in him a master, and one who has given modern theology a distinctive direction and character.

From the New-Church point of view, Schleiermacher's theology is certainly evidence of the change in modern religious thought produced by the direct or indirect influence of Swedenborg's teachings in the generation previous.

Schleiermacher was born in 1768, and died in 1834. His early religious influences and associations were Moravian, and his early education was obtained in Moravian schools, but at eighteen he went to the newly founded University of Halle, where he was afterwards professor. Finally he went to Berlin, where he had a part in establishing that great modern University, and became the head of its theological faculty. In the meantime he had been an active pastor, and a preacher of great power and influence.

It will be seen from this career that Schleiermacher was born and bred in the atmosphere of a radical dissentient protestant sect, but with his advance in years came more and more in touch with the larger life of the highly educated and the worldly wise. His theology shows the effect of these influences. It is characterized by personal intensity and freedom, and at the same time keeps a firm hold on history. As a translator of Plato's "Dialogues" and a student of philosophy as well as of church history, he was to an extraordinary degree master of the intellectual and historical position of Christianity; and his own personal experience gave him an insight into the fundamental elements

* *The Theology of Schleiermacher*; a condensed presentation of his chief work "The Christian Faith." By GEORGE CROSS, Ph.D., D.D., Professor of Christian Theology in the Newton Theological Institution. Chicago: The University of Chicago Press. 360 pp. 12mo. \$1.50 net; postpaid \$1.65.

of Christianity rarely exhibited in the history of scholarship. With his fine original endowment and with this equipment, we would expect of him work of a very high order.

The book before us is a well executed "condensed presentation" of Schleiermacher's mature and systematic exposition of the nature of the Christian faith. Dr. Cross is a sympathetic student of his subject. He prefixes a very helpful introductory sketch of Schleiermacher's career and work. The book ends with a carefully drawn estimate of Schleiermacher's theology. With certain important qualifications we follow this great modern theologian with genuine sympathy and admiration, not to say approval. It is evident that Schleiermacher was really making a splendid contribution to Christian thought, that he has interpreted Christian experience with illuminating insight. But in addition to this he has given by what may be truly called a stroke of genius a Christian view of systematic theology, that is, a view largely freed from pagan influences and elements. We may dissent from some of his philosophical presuppositions and their consequences, but in the main we must find ourselves in unexpected agreement with his interpretation of Christian experience and doctrine. The Person and Work of Christ, and His relation to humanity and the Church, are set forth in a way that at some points follows closely Swedenborg's teaching. But here we must emphasize our qualifications. The relation of Christ to God is not presented in terms acceptable to New-Churchmen, for the simple reason that by Schleiermacher Christ is not conceived as God, but rather as a subordinate personality. The attempt is made to do justice to the human and the divine in Christ; but the result is a failure. In Schleiermacher's treatment, the human of Christ constantly tends to exhaust His nature.

The other important qualification is that Schleiermacher fails to recognize the real character of the Bible. In fact he goes quite definitely over to the Roman Catholic view that the Church made the Bible, not the Bible the Church.

He tries hard to maintain that Christ makes the Church; but his philosophy of the Church tends strongly to the position that the Church makes Christianity. The Old Testament is practically rejected along with Judaism; and the New Testament is placed very much in the light of the beginning of Christian revelation, which has been more and more added to, or improved upon. In other words Schleiermacher's attitude towards the Bible is decidedly "Modernistic." Of course from the New-Church point of view, these are fundamental defects in the interpretation of Christianity. Swedenborg's doctrine of the Divine Human and his doctrine of the glorification enable us to see that Christ is God in the full sense of the word; while his doctrine of the spiritual meaning of the Bible enables us to see that the Bible is the Word of God in a unique and complete sense.

Nevertheless, in spite of these two grave faults Schleiermacher's theology deserves its fame, and may be viewed as the stepping stone from mediæval to New-Church theology.

The book Dr. Cross has given us is well worth the most careful reading and study.

LEWIS F. HITE.

TYPES OF ENGLISH PIETY.*

PROPERLY to appreciate and enjoy this book there is requisite the ease of mind which leisure supplies, together with a concentration of thought not much in evidence in these discursive days, a love of elaborate intellectual analysis, a scholarly knowledge of the authorities cited, a heart responsive to the devotional element, and a certain detachment of mind which can consider British conditions sympathetically.

* *Types of English Piety.* By R. H. COATS, M.A., B.D. Edinburgh: T. & T. Clark. New York: Chas. Scribner's Sons. 1912. 284 pp. 12 mo.

First for consideration stands the Sacerdotal Type which claims for its Church the Authority dwelling in Christ, duly communicated to the Apostles, transmitted to their lawful successors, and distributed by sacramental channels throughout the world. There is no break in its continuity, and it stands on the only foundation; although persons outside the fold "may enjoy irregular and uncovenanted mercies." The Church herein considered is not that of Calvin or of the Pope, but the Anglo-Catholic Church with its golden mean, which lies "somewhere between the lake and the seven hills," and is nobly represented by Andrewes, George Herbert, and Pusey. Two-fold dangers beset it: an intolerance, which, diligent to trim its own sheltered lamp, is blind to the wider Light which lighteth every man; and its connection with the State, tending to make it monarchical and a hindrance to progress.

The Evangelical Type by contrast is represented by Milton, Hampden and Cromwell, trustees of the liberty of England; by Wesley and Whitefield, missionaries with a passion for rescuing souls; or by Bunyan, who in wrestling with Satan turns not to the established Church but to the Bible. The weakness of this type is an iconoclasm which cannot dally among things æsthetic, or indulge in innocent merriment; and a tendency to faith alone, since God's election and the perseverance of the saints, are so certain.

He of the Mystical Type "chafes within the golden cage of ceremonial formalism; he is galled by the iron chain of nationalizing dogma; his yearning is to soar into the empyrean on the wings of an instinctive faith. . . ." He apprehends God through the spiritual imagination and the emotions. Here we find Vaughan, Blake, Coleridge, Madame Guyon. Dangers besetting such votaries are: pantheism; loss of personality through effort at absorption in the Deity; and a tendency to weaken the value of Christ's actual Incarnation. The Gospel of John with its holy normal mysticism saves us from all error. Can it be shown, Mr.

Coats asks, that any one of these three types of English piety produces a finer kind of saint than all the others, and more of them?

EDNAH C. SILVER.

THE GOSPEL FOR BOTH WORLDS.*

THIS author speaking of "Our Unchanging Jehovah," says, "The key to every riddle and problem . . . is a right conception of God." But he seems entangled in the idea of at least two persons in God, for he pictures God as saying to Christ in the creation, "Let *us* make men in *our* image." He does not quote the passage correctly, for it is "Let *us* make *man*," not "men." No scholar regards this passage as expressing the duality of God, nor even the duality of persons in God; yet the author so expresses himself as to teach that God and Christ are two beings like two men. The Scriptures in a thousand passages teach distinctly that Jehovah the one God came into the world as the Saviour.

The main point of the book is directed to the teaching that God's mercy is so great that all will eventually be saved. He says, "Christ tasted death for every man. . . . If He can save men on the Bowery, or women on Bleeker St., He can save them in hell" (p. 8). "He will surely make hell over" (p. 50). Hell is indeed recognized as existing, but finally it will be emptied. The New Jerusalem with its open gates is regarded as representing heaven in which all will be saved. Those without as represented in the Scripture will repent and enter and become worshippers of Christ, who will save all.

The fundamental idea of universal salvation here expressed is the same as that taught by Rev. Charles A. Briggs. Rev. Mr. Eells seems to be reviving and reintroducing into the Presbyterian Church a doctrine once condemned as a heresy. Will heresy now become orthodoxy?

JOHN WHITEHEAD.

* *The Gospel for Both Worlds.* By EDWARD EELLS. Boston: Sherman, French & Company. 1911. 133 pp., 12mo. 60 cents net.

MOUNTAIN PATHWAYS.*

SOME three years ago we met "Mountain Pathways," and were refreshed by the effort of the author in this "study in the ethics of the Sermon on the Mount" to give us the actual meaning of the words spoken by the Lord, and to bring home their lessons, not evading them nor explaining them away. We are glad to see "Mountain Pathways" revised and enlarged, and presented in more enduring form. The book to us would gain in strength, if it could add to its literal interpretations of the Lord's precepts, the spiritual interpretation in which they strike home even more severely, and require a more absolute self-sacrifice. But now, as at first acquaintance, the honesty and originality of the book are stimulating and refreshing.

WILLIAM L. WORCESTER.

THE ABOLITION CRUSADE AND ITS CONSEQUENCES.†

MR. HERBERT'S book is very readable, clearly arranged, clearly written. It takes the reader well into movements that culminated in the Civil War, long before the war, and sweeps him along past one turning point after another until the great crisis, then leaving him somewhat aghast himself at the problems, and the disastrous way they were dealt with, in the re-construction era.

The author's qualifications for his work, are glanced at

* *Mountain Pathways*: A study in the Ethics of the Sermon on the Mount. By HECTOR WAYLEN. Second edition, revised and enlarged. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1912. 128 pp., 12mo., 3s. 6d. net.

† *The Abolition Crusade and Its Consequences*. By HILARY A. HERBERT, LL.D. New York: Charles Scribner's Sons. 1912. 263 pp. 12mo. \$1.00 net.

in a preface by Mr. James Ford Rhodes. They come of a public career in the Confederacy and afterwards in the service of the re-united country; of an education and rearing in the South, and of the conviction, arrived at on the conclusion of the war, that slavery was wrong. (Mr. Herbert's service as Secretary of the Navy in President Cleveland's second administration seems still fairly recent.) Naturally Mr. Herbert's point of view is that of a Southerner; but it makes the book of so much more value to the Northern reader. Just the point of view sets in greater prominence the facts that there was a secession movement in the North and an emancipation movement in the South; startlingly, it redeems Webster from the obloquy he fell into; and it even adds to the largeness of Lincoln. Some positions are maintainable solely from the author's point of view; but his main historical conclusion seems fair upon any candid reading, that the abolition movement in the North really delayed the emancipation of the negro in the United States.

From the sweep of the events in these "Four Periods of American History" (the sub-title of the book), and the disastrous but irresistible impetus and direction given to them by the passions of men North and South, passions largely inflamed by the Abolitionists, one comes away with a feeling of dismay at the helplessness of a great nation before events. Mr. Herbert says of Lincoln and Davis that "Both were men of commanding ability, but the destiny of each was shaped by agencies that now seem to have been directed by the hand of Fate." Perhaps the other chief large impression is of the author's own deep devotion to the Constitution as the supreme law of the land—a devotion which he declares the South cherished in secession, and which he thinks the story of this period of our history should always serve to teach us.

W. F. WUNSCH.

THE MORAL AND RELIGIOUS CHALLENGE OF
OUR TIMES.*

THIS is a book with two titles, and how it came by them is interesting to a New-Churchman, for it involves the great doctrine of the freedom and reason of the individual, the preservation of which, he is taught, is always the first care of the Divine Providence, for without these two faculties the existence of man is impossible. This seems to have come to Dr. King like a practical discovery in the pursuit of his subject during a year of travel, investigation, and lecturing in India, China, and Japan. For the Religious Educational Association he was making a world survey with a view to discovering its needs of moral and religious education in the future, when it gradually became evident to him that "reverence for personality has been unconsciously a guiding principle" in the moral and religious development of the race. Hence the second title of his book. He sets forth this principle with power and beauty, and demonstrates its value in the handling of his subject throughout. He says:—

The man who has no reverence for his God-intended destiny, as indicated in his peculiar individuality,—who has no belief that he is called thus to a work singularly his own, will gird himself for no high task. The only measure of other men, too, that one possesses, is himself. One can interpret the Golden Rule itself, and the measure of his obligation to others, only in terms of his own claim to life. (p. 10.)

Nor is it possible to keep one's own character without fundamental respect for the liberty of others. . . . Wherever that respect for the person is replaced in any degree by the willingness to use the person as a thing, as means only, as a mere convenience, and not as an end in itself; wherever the spirit of contempt is allowed to come in,—there character deteriorates; there, all true influence over others is surrendered; there, all the happiness of really fine personal rela-

* *The Moral and Religious Challenge of our Times. The Guiding Principle in Human Development: Reverence for Personality.* By HENRY CHURCHILL KING, President of Oberlin College. New York: The Macmillan Company. 1911. Cloth, xviii + 393 pp. 12mo. \$1.50 net.

tions has vanished. The cynic can be neither a good man, nor a good leader, nor a happy human being. (pp. 12, 13.)

Under the guidance of this principle the author makes a comprehensive survey of the external conditions of the world, the progressive conquest of natural forces, the economic development, the solidarity, wealth, division of labor, education, etc.; followed by a similar survey of the progress of the inner world of thought, showing how every thing here also is being made new; and then he considers the challenge made by all these changes upon the moral and religious forces of humanity.

While presenting the perils of the "staggering" material resources and achievements, the great cities, with their wealth and luxury and the mad rush of our times, he finds much that is hopeful in the progress of the new inner world of thought, the new ethics of natural science, the new idea of God and His spiritual kingdom, the new recognition of the equality of men, and the new sense of responsibility for justice and righteousness.

The book closes with a hopeful outlook upon the extension of commerce and religion, trusting that it will become world-wide and complete in the diffusion of the spirit as well as of the forms of Christian Civilization.

H. C. H.

MORMONISM OF THE PRESENT DAY.*

THE cover-wrapper upon this book bears as a sub-title the words, "The Treasons and Crimes of the Mormon Kingdom"; and surely the contents of the volume seem to justify them. The narrative claims to be a strictly

* *Under the Prophet in Utah*; the national menace of a political priesthood. By FRANK J. CANNON, formerly United States Senator from Utah, and Harvey J. O'Higgins. Boston: C. M. Clark Pub. Co. 1911. 402 pp., 12mo. \$1.35 net.

truthful one, the purpose of the author (a Mormon who was excommunicated because he dared oppose the "ruler of the Kingdom of God") being to do what he can to free his people from what seems to be a most unholy religious and political tyranny. The work is a joint production, Ex-Senator Cannon having supplied the material, and Mr. O'Higgins having put it into literary form, retaining, however, the first personal pronoun throughout, as though Mr. Cannon had written every word.

Whatever an outside student may believe with regard to the founder of Mormonism (whether he was merely an impostor, or at best a pseudo-prophet who was deceived by evil spirits), there can be no question that the Mormons believe him to have been a true prophet, and that they view his successors in power in the same light. As the present volume barely touches upon Mormon history before the year 1888, one who is interested in the first half-century of its career must seek that information elsewhere; but one who desires to know something authentic about the present condition of that un-American branch of our nation, can hardly find it so forcefully presented in any other volume.

The earlier chapters of the book deal with the pledges given by the Mormon ruler in order to secure statehood for the territory of which he was practically king, and to put an end to the persecution of his people by the United States; the steps taken by the author of this book and his friends to effect the admission of the territory to statehood; and the atrocious violation of pledges by the leaders, once statehood was attained. The later chapters deal with the present condition of affairs, and show how an exceedingly interesting and promising experiment in industrial communism on religious grounds has been violated and destroyed by the worldly ambitions of the recent prophets of Utah, in alliance with "the big business interests that everywhere prey upon our country."

Perhaps the saddest chapter in the book is that entitled "The New Polygamy." Before Utah could hope to attain

statehood, it became evident to her leading men that Mormonism must officially repudiate polygamy.* President Woodruff therefore proceeded to have a "revelation" voicing "the will of the Lord" in the matter. Accepting the assurance then given, that no more plural marriages would be entered into in Utah, the United States admitted the territory to statehood, at the same time legitimating all children born of previously consummated plural marriages. But, in violation of public pledges, the practice of polygamy has gradually become common again; not however, with the open sanction of the authorities, though in accordance with their example. Our author sums up the present condition as follows:—

This is the "new polygamy" of Mormonism. The Church leaders dare not acknowledge it—for fear of the national consequences. They dare not even secretly issue certificates of plural marriage, lest the record should be betrayed. They protect the polygamist by a conspiracy of falsehood that is almost as shameful as the shame it seeks to cover; and the infection of the duplicity spreads like a plague to corrupt the whole social life of the people. The wife of a new polygamist cannot claim a husband; she has no social status; she cannot, even to her parents, prove the religious sanction for her marital relations. Her children are taught that they must not use a father's name. They are hopelessly outside the law—without the possibility that any further statutes of legitimization will be enacted for their relief. They are born in falsehood, and bred to the living of a lie. Their father cannot claim the authority of the Church for their parentage, for he must protect his Prophet. He cannot even publicly acknowledge them—any more than he can publicly acknowledge their mother. (pp. 341, 342.)

So the burden of all this guilt, this shame, this deception, falls upon the unfortunate plural wife and her innocent offspring. She is bound

* It is probably unknown to some of our readers that polygamy was no part of the original "revelation" to the Mormons, but that it became a custom among them owing to a subsequent "revelation" promulgated by Brigham Young in 1852, but set forth by him as having been written by Joseph Smith (who died in 1844) some years previous. This "revelation" was at once repudiated by certain of the Smiths, and resulted in a division in the Mormon church. The non-polygamists effected a partial organization in Wisconsin in 1853, and subsequently removed their headquarters to Lamoni, Iowa, where they now are.

by the most sacred obligations never to reveal the name of the officiating priest—even if she knew it—nor to disclose the circumstances of the ceremony. She has justified her degradation by the assumption that God has commanded it; that her husband has received a revelation authorizing him to take her into his household; that her children will be legitimate in the sight of God, and that eventually the civilized world will come to a joyous acceptance of the practice of polygamy. When the trials of her life afflict her and she finds no relentment in the world's disdain, she sees no avenue of retreat. To break the relation is to imply at once that it was not ordained of God, and to cast a darker ignominy upon her unfortunate children. Her only hope lies in her continued submission to her husband and his Church, even after she has mentally and morally rejected the doctrine that betrayed her. A more pitifully helpless band of self-immolants than these Mormon women has never suffered martyrdom in the history of the world. (pp. 358, 359.)

As one reads this volume, and learns of the present condition of the Mormons of Utah, one cannot help asking if there is any cure for this state of affairs. In the concluding chapter our author gives his answer to this question, maintaining that it is because he sees a way out, that he has ventured to expose these matters to the gaze of the world. Let us in conclusion hear his words on this point:—

I could not have recorded these incidents . . . and I would never have written them in vindication of myself, if I had not been certain that there is a remedy for the evil conditions in Utah, and that such a narrative as this will help to hasten the remedy and right the wrong. Except for the aggressive aid given by the national administrations to the leaders of the Mormon Church, the people of Utah and the inter-mountain states would never have permitted the revival of a priestly tyranny in politics. Except for the protection of courts and the enforced silence of politicians and journalists, polygamy would not have been restored in the Mormon Church. Except for the interference of powerful influences at Washington to coerce the Associated Press and affect the newspapers of the country, the Mormon leaders would never have dared to defy the sensibilities of our civilization. Except for the greed of the predatory "Interests" of the nation, the commercial absolutism of the Mormon hierarchy could never have been established. The present conditions in the Mormon kingdom are due to national influences. The remedy for those conditions is the withdrawal of national sympathy and support. . . The nation *owes* Utah such a rectification, for the nation has been, in this matter, a chief sinner and a strong encourager of sin. (pp. 398, 399.)

B. A. WHITTEMORE.

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